

CHAPTER 8

CHRONOLOGY OF PROPHECIES CONCERNING A MINOR CHASTISEMENT

As already stated in the book, Tradition and Scripture predict a substantial series of events - prior to the rise of Antichrist - many of which do not appear to have yet occurred. The specific interpretations of those prophecies as to their being merely figurative, or allegorical, vs. literal, those interpretations can only be made by the Magisterium. Ancillary to those predictions of latter times to be found in the two sources of Revelation, we ancillarily have approved private prophecy - which cannot be confused with or *faithfully* put on the same level with Tradition and/or Scripture.

Those approved "private prophecies" however, have a continuity, system, and form, which appears to be very consonant with Revelation. Those who have been led by *unapproved* private prophecy to believe that the advent of Antichrist is almost upon us will find that *approved* prophecies usually lead to the exact opposite conclusion. A reasonable faithful Catholic is most probably going to put much more stock in the approved prophecies of canonized Saints, Blessed, and Venerable, than he or she will in that which is unapproved. That is the major, but not the only, purpose in the presentation of prophecies from *approved sources*.

Additionally, these approved prophecies give a running analysis of causes of the major problems of our age. Much of that analysis is shockingly foreign to our 20th century ways of thinking. When it appears "shocking," a reader might ask himself the following: If

our 20th century ways of thinking are truly enlightened and progressive, then why has the world situation gradually deteriorated over the course of this century? Could correct thinking produce the butchery of 20th century Nazism, Communism, and Fascism? Could it lead to the ever-increasing tragedy of our civil wars, or to the growing instabilities in our currencies and economies? These are a few examples of questions which gradually lead an objective observer to the conclusion that much of our 20th century thinking has been flawed.

Prior to launching into the prophecies of a "chastisement," the following caveats should be voiced. A long series of such prophecies are about to be presented which are worded with a sense of great urgency. They agree with each other on detail after detail. Interestingly, many of these urgent prophecies are already hundreds of years old.

What can be discerned from dozens of these prophecies covering centuries which warn of a terrible future chastisement? The basic points which may be gleaned from them are these.

- (1) *These prophecies are conditional.* They depend upon man's cooperation with God's grace as to their outcome. Therefore, no one except God knows when and if such a chastisement might come about. *They are not about the time of Antichrist! They are about a period of time which well precedes him.*
- (2) Every previous writer on these prophecies with which the author is familiar has gotten into a "guessing game" as to when a "chastisement" might come to pass. **Every single one of them has been wrong.** There is not one single exception.
- (3) Some specific prophecies *have* come to pass; e.g., specific prophecies from Fatima about individual events prophesied to lead up to a potential "chastisement" (if people did not repent). Events such as (a) World War II (WW II), (b) the "sign" which warned of its impending beginning, (c) Russia spreading her errors, *have* come to pass specifically as predicted. But not one commentator on these prophecies accurately interpreted ahead of time just *when* these events would actually occur.

(4) Included as an extension of those Fatima predictions was one of an impending great “chastisement,” conditioned upon whether people repented. As a young child one of the three “seers” at Fatima made the following prediction, which she also repeated on her deathbed, *“If men will repent, God will pardon them, but if they do not amend their lives, there will come upon the earth the most terrible chastisement ever known.”*

Given the proven track record for the accuracy of prophecies given at Fatima, the odds are extremely high that this is an accurate prophecy.

But this Fatima prophecy raises several issues. As we can see, it is one hundred percent *conditional*. Will men repent in time? We do not know. If mankind does not repent, is this prophecy for the near future? We do not know. The prophecy is already over six decades old and WW II has been over for fifty years. *This prophecy is a classic example of what is called a conditional prophecy!* Its outcome is conditional based upon whether or not men cooperate with the grace of God, and to what degree. Have men led morally better lives since the end of WW II? Ask anyone fifty or sixty years of age that question and they will laughingly tell you “NO.” Yet a “chastisement” still has not yet come.

In the light of these prophecies the best course of action is to take the forthcoming prophecies to heart, amend our lives, and determine that we will participate as fully as possible in the Holy Father’s call for a “New Evangelization.” It is actually possible that some reader of this book might be inspired to such a positive degree that that person’s cooperation with God’s grace would turn them into a great Saint. Might such a person actually turn out to be the straw that turned the tide against the actuality of a “chastisement”?

A more realistic more hopeful scenario is that a substantial number of readers might be sufficiently inspired to experience a dramatic “inner conversion” whether they actually ever became a canonized Saint or not. And *that general inner conversion of many people is what Our Lady has asked for at apparition after apparition.* She has not asked just for a handful of heroic Saints. In the name of her Son she has asked for a large number of ordinary people like us to go through inner conversion, to become more holy in the way we live our lives. According to Our Lady, the aversion of a

“chastisement” does not depend upon the ubiquitous “George” becoming St. George. This time we cannot “let George do it.” As Vatican II tells us, we “are all called to sanctity.”

As a matter of fact, as one reads these prophecies one idea keeps coming to the fore. It is the concept that even if dozens of people on each continent are headed for canonization -- *THIS TIME IN HISTORY THAT WILL NOT ASSUAGE OUR LORD. THIS TIME HE WANTS US. EITHER WE GIVE OURSELVES TO HIM FREELY, OR WE GET A CHASTISEMENT.*

1. The Prophecy of Premol (5th Century)

This prophecy has been mentioned by every serious chronicler of the prophecies over the last 1500 years. Read this prophecy carefully!

“Everywhere there is war! Peoples and nations are pitted against each other. War, war, war! Civil and foreign wars! Mourning and death everywhere! Famine over the whole world. Will Lutetius [Paris] be destroyed? Why, O Lord, dost Thou not stop all this with Thy arm? Must also the elements be the instrument of Thy wrath? Enough, O Lord, enough! The cities are destroyed, the natural elements are set loose, the earth quakes everywhere. But mercy, mercy for Rome! But Thou hearest not my entreaties, and Rome also collapses in tumult. And I see the king of Rome with his Cross and his tiara, shaking the dust off his shoes, and hastening in his flight to other shores. *Thy Church, O Lord, is torn apart by her own children.* One camp is faithful to the fleeing Pontiff, the other is subject to the new government of Rome which has broken the Tiara. But Almighty God will, in His mercy, put an end to this confusion and *a new age will begin. Then, said the Spirit, this is the beginning of the End of Time.*”⁴⁰⁰

Notice the quote, “Thy Church, O Lord, is torn apart by her own children.” As will become clear from other prophecies, this proph-

⁴⁰⁰ This prophecy is anonymous. No one today knows who it is attributable to. But there are many manuscript copies dating back to the late 5th and early 6th centuries.

esied internecine Church warfare is integrally tied to the Papacy. Any keen observer of the modern scene knows that the distinct camps in our present struggle are polarized for or against the Pope and the Papacy.⁴⁰¹

Copies of this prophecy were extant throughout the early Church. By itself it might mean nothing. But its content is repeated over and over again by later Catholic prophecies to follow. These prophecies talk of the Pope having to take flight from Rome shortly before an Age of Peace, the Reign of Mary. The descriptions of earthquakes and major disturbance of the elements is also oft-repeated in these prophecies.

2. St. Malachy, (12th Century)

"Ireland will suffer English oppression for a week of centuries, but will preserve her fidelity to God and His Church.

At the end of that time she will be delivered, and the English in turn must suffer severe chastisement. *Ireland, however, will be instrumental in bringing back the English to the unity of Faith.*"⁴⁰²

Here again we see a prophet seeing centuries into the future, anticipating the British persecution of the Irish. *How could St. Malachy in the 1100's have foreseen that England would separate from the unity of the Faith four centuries later?*

This was not an event which could have been anticipated through astute secular observation of events. For centuries prior to King Henry VIII forcibly removing England from allegiance to Rome and beginning the Church of England, that country was the singularly most Papally obedient member of Christendom, and its most prosperous member. Without Divine inspiration how could anyone have foreseen a separation from Rome for such a country?

⁴⁰¹ There are several periods of Church history since this prophecy was first recorded which might possibly meet some of its descriptions. However, the expression, "*this is the beginning of the End of Time*" sounds much more like some event yet to occur sometime in the future.

⁴⁰² Unlike the "list" of future Popes attributed to St. Malachy, which also may have been heavily interpolated over the course of time, there is little doubt that this prophecy actually comes from the Saint himself. There is also no credible evidence that it has been tampered with.

Later we will see another prophecy which predicts that in addition to the Irish, the French will assist the English in restoring order and returning to the Faith after a chastisement.

3. St. Edward the Confessor (11th Century)

St. Malachy was not the only prophet to foresee England's separation from the Church of Rome. Just a few years prior to him, in 1066, St. Edward received the following revelation on his death bed:

"St. *Ælred*, Abbot of Recraux, in Yorkshire, relates that a short time before his happy death, this holy king was wrapt in ecstacy, when two pious monks of Normandy, whom he had known in his youth, during his exile in that country, appeared to him, and revealed to him what was to happen in England in future centuries, and the cause of the terrible punishment. They said:

"The extreme corruption and wickedness of the English nation has provoked the just anger of God. When malice has reached the fullness of its measure, God will, in His wrath, send to the English people wicked spirits who will punish and afflict them with severity, by separating the green tree from its parent stem the length of three furlongs. But at last this same tree, through the compassionate mercy of God, and without any national (governmental) assistance, shall return to its original root, reflowerish, and bear abundant fruit."⁴⁰³

As is observed in the footnote, the genuineness of this prophecy is sufficiently established that the *Catholic Encyclopedia* quotes it as an example of such. This prophecy has traditionally been treated with respect by Vatican scholars. Every commentator on this prophecy has concluded that in his reference to "separating the green tree from its parent stem," St. Edward is foreseeing Henry VIII separating England from the Roman Catholic Church in the 16th century. It is interesting to note that the National (Government) of England is foretold to have no rôle in the return of England to Roman allegiance. As a matter of fact, a number of proph-

⁴⁰³ *Catholic Encyclopedia*, 1913 Edition, Vol. 12, p. 475.

ecies specifically state that England will be reevangelized by the French and Irish after England has suffered a terrible and very specific chastisement.

4. Bishop Christianos Ageda (12th Century)

*"In the 20th century ... there will be wars and fury which will last long; provinces divested of their people and kingdoms in confusion ... In diverse places the ground shall be untilled, and there shall be great slaughters of the nobility [& upper class] ... There shall be great mutilations of kings and rulers, The right hand of the world shall fear the left and the north shall prevail over the south."*⁴⁰⁴

Here we read of a Bishop seeing centuries into the future. He gives an accurate compendium of many of the horrors of this the 20th century. He clearly sees eight centuries in advance that:

- (1) the world will still be here, that the end of time will not have come about,
- (2) that the world will be strife torn, with great overthrows of nobility and previously ruling classes, and
- (3) that the right will fear the left.

This is an interesting prophecy. As an item of interest, the political terms right and left did not even exist in the 12th century. If this is what the saintly bishop is alluding to, it is an amazing article of his prophecy.

THESE PROPHECIES ARE HIGHLY SPECIFIC AND THEY CAME TRUE AS FORETOLD

There is nothing vague in the time-line of this last prediction of Bishop Christianos -- it specifically names the 20th century. Remember that Sr. Bouquillon also specifically stated that the *begin-*

⁴⁰⁴ *The Prophets and Our Times*, p. 148.

ning of the last period of the world will revolve around the 20th century. Later we will see another chain of highly detailed prophecies about the 20th century from Sister Marian de Jesus Torres which she delivered in the 17th century in Ecuador. They also came true in extraordinary detail.

Eight centuries in advance Bishop Christianos specifically predicted the slaughter of the upper class for the 20th century. Anyone minimally conversant with the history of our century knows about its slaughter of the upper class by various "Communist" revolutionaries. The upper class victims alone during seventy years of Marxist class warfare, first in Russia, and afterwards in China, Cambodia, Laos, Vietnam, Cuba, Nicaragua, Hungary, Poland, Czechoslovakia, Yugoslavia, East Germany, Latvia, Estonia, Lithuania, Byelorussia, Ukraine, Georgia, Romania, Kazakhstan, Siberia, and many other countries has run close to a hundred million. That by definition is a "slaughter of the upper class" which is unique in the entire history of the world. Again, Bishop Christianos predicted it eight centuries in advance.

It is common to hear the statement "prophecies are so vague that anyone could have predicted them." In the case of common or commercial "prophets" who *sell* their "prophecy" to pulp magazines for the consumption of the gullible, this is consistently so. Such prophecies *on average* are correct about half the time or less. Most of the readers could guess correctly fifty percent of the time on such prognostications.

One can make similar comments on pathetically thin devices such as horoscopes which are written so vaguely that they can fit anyone. Again, any one of the readers could probably do as well. This "fifty percent accuracy" type of prophecy causes an understandably humorous reaction on the part of educated people when the general subject of "prophecy" comes up. But such hilarity can only occur in relation to approved Catholic prophecy when such "educated people" are unfamiliar with how specifically detailed authentic Catholic prophecy often is.

Most of the prophecies quoted herein contain elements which are highly specific in nature. They tend to be fulfilled to such a degree that when one of them does not come true we are surprised (and when that happens it is usually due to it having been a condi-

tional prophecy). But there is a ready explanation for the highly specific nature and the high rate of accuracy of the predictions made by Catholic prophets contained in this book. To the best of the author's knowledge, all the prophecies contained in this book contain one form of ecclesial approbation or another. Also, these prophets claim they received their prophecy either directly from God, or from one of his messengers, such as Our Lady.

5. St. Hildegard (12th Century)

"At this time, as a punishment for their sins Christians especially will attempt armed resistance [to those who at that time are persecuting Christians], sensing no concern about the death of their bodies. A powerful wind will rise in the north carrying heavy fog and the densest cloud of dust by divine command, and it will rage against them (the persecutors of the Christians) and it will fill their throats and eyes so that they will cease their savagery and be stricken with a great amazement.

"Then within the Christian people the holy Godhead will accomplish signs and wonders as it accomplished them at the time of Moses with the pillar of cloud and as Michael the Archangel did when he fought the heathen for the sake of Christians.

"Because of Michael's help, God's faithful children will march under his protection. They will decimate their foes and achieve victory through God's power. ... As a result of this, a large number of heathens will join Christians in true faith and they will say, 'The God of the Christians is true God, because such wondrous works have been accomplished among the Christians.'"⁴⁰⁵

Some explanation may be needed to explain the full content of the above prophecy received in a vision by Hildegard. Many prophecies explain that during a future chastisement, the forces of the Christians shall be terribly outnumbered. These prophecies indicate that in the beginning they lose almost all their battles. But,

⁴⁰⁵ *Divinum Operorum*, Visio 10, Heading 24.

when they finally win against monumental odds, it will happen in such a way and manner that both the Christian victors and their defeated enemies are left in no doubt that the victory is due to Divine intervention.

The appearance of this "storm" or "strong wind" which carries a think fog and dust evidently arrives in such a vivid wondrous manner, and at such a beneficial time for the Christians, that all observers attribute it to the hand of God. There are other prophetic references to a fog which will be so thick that it will stop a horrible battle. There is also indication in these prophecies that other wondrous events will accompany this "storm" of fog and dust which Hildegard describes.

"Before the comet comes, many nations, the good excepted, will be scourged by want and famine. The great nation in the ocean that is inhabited by people of different tribes and descent will be devastated by earthquake, storm, and tidal wave. It will be divided and, in great part, submerged. That nation will also have many misfortunes at sea and lose its colonies."⁴⁰⁶

Most serious students of the prophecies consider the reference to a "great nation" to be a reference to England -- if this prophecy is generally about our times. Hildegard continues:

"By its tremendous pressure the comet will force much out of the ocean and flood many countries, causing much want and many plagues. All coastal cities will live in fear, and many of them will be destroyed by tidal waves, and most living creatures will be killed, and even those who escape will die from horrible diseases."⁴⁰⁷

"For in none of those cities does a person live according to the laws of God. *Peace will return to the world when the white flower again takes possession of the throne of France.* During this period of peace, people will be forbidden to carry weapons, and iron will be used only for mak-

⁴⁰⁶ *Catholic Prophecy*, Yves Dupont, Tan Books and Publishers, p. 16 & 17.

⁴⁰⁷ *Ibid.* p. 17.

ing agricultural implements and tools. Also during this period, the land will be very productive, and many Jews, heathens, and heretics will join the Church”⁴⁰⁸

The reader has heard this last paragraph quoted earlier. It is repeated so that the reader can determine the chronological context. There has been no historic period since this prophecy was made that tidal waves were a problem worldwide for coastal cities. This prophecy devolves around the same framework within which she discusses the arrival of the great king to come. There has also been no intervening period during which “many Jews, heathens, and heretics” have joined the Church. Within the full context of the work this is quoted from, it is a conditional prophecy.

6. Brother John of the Cleft Rock (14th Century)

“At that time, the Pope, with the cardinals will have to flee Rome in trying circumstances to a place where he will be unknown. He will die a cruel death in this exile. *The sufferings of the Church will be much greater than at any previous time in her history ... God will raise a holy Pope over whom the Angels will rejoice. Enlightened by God, this man will reconstruct almost the entire world through his holiness.*”⁴⁰⁹

Here we find the oft-repeated description of a Pope fleeing Rome during which there will be a great chastisement causing much suffering to the Church -- a situation which is saved by a succeeding great Pope ruling from Rome whose influence will be worldwide.

7. St. Nicholas of Fluh (15th Century)

St. Nicholas was canonized by Pope Pius XII in 1947. A layman with a wife and ten children, after 20 years of married life he was called by God to live the life of a hermit and prophet. He was viewed as a Saint by his contemporaries. A native of Switzerland, through

⁴⁰⁸ Ibid.

⁴⁰⁹ *The Prophets and Our Times*, p. 29.

his prayerful and diplomatic interventions, he quite literally saved the Swiss from annihilating themselves in bloody civil wars of the 15th century. No pacifist, but a courageous man of God, he said,

“Meet with force those who make war on right, answer this violence with violence; fight valiantly, defend your country and its freedom like men of valour, but restrict yourselves to the defensive.”⁴¹⁰

As a soldier he fought in two major wars in defense of his country.

He lived on nothing but the Blessed Sacrament for the last twenty and one half years of his life, as was attested to by his bishop.⁴¹¹ Fearlessly, he personally put up with continual physical assaults by the devil. Beyond that, on many an occasion he also had to deal with a creature which appeared terrorizing his wife and youngest children in the guise of a black dog with one eye in the center of its forehead.

He had the gift to read consciences. He had the gift of public miracles. As only one example: On August 15, 1468, an out of control fire was consuming the village of Sarnen. The townspeople could not stop the fire. They sent a messenger to St. Nicholas and he went, “to a high spot and made the sign of the cross in the direction of the fire, which died down immediately.” St. Charles Borromeo built a chapel to commemorate this event on this exact spot 100 years later in 1570.⁴¹²

A true prophet, *he predicted the exact date of his own death for his 70th birthday (St. Benedict's Day, 1487) over 20 years in ad-*

⁴¹⁰ *Brother Nicholas*, G. R. Lamb, Sheed & Ward, P. 154.

⁴¹¹ If the reader has never heard of this phenomenon before, it is not unique to St. Nicholas of Fluh. There is an extensive list of canonized saints who have experienced this. It usually occurs after they have reached a high degree of mystical prayer and contemplative union with God. It usually begins simply with an increasing loss of appetite for normal food and consequent reduced consumption of food. But unlike extended fasting, there is usually no concomitant loss of weight. At the same time they experience an increased desire to receive, and love for, the Blessed Sacrament. For most of the saints who receive this intervention, they gradually get to the point where food itself is not consumed at all. At most, they truly consume one communion host per day. No human being could live on that without Divine intervention. Again, it is far from unique with St. Nicholas.

⁴¹² *Brother Nicholas*, p. 151 & 152.

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vance. As predicted, he died on his 70th birthday. He predicted the rise of the Protestant revolt in Switzerland for a time shortly after his death. He had predicted:

“But there will come a time when another faith begins, and blessed will be those who bravely reject it. . . There will be a change of religion so near to Obwald that you will be able to take water to it in a jug held with one finger.”⁴¹³

Fifty years later, the Canton of Berne, Switzerland which ran alongside Obwald, had abandoned the Catholic Faith and become Protestant. Objectively speaking, Protestantism was an attack on the teachings of the Church from the outside. In speaking of prophecy for the *further* future which he said would be marked by attacks on the Church from within its bosom, he said;

“An unhappy time is coming, of *revolt and dissension in the Church*. Oh my children, do not let yourselves be led astray by innovations. Rally and hold fast. Stay on the same road, the same footpaths as your pious fathers trod. *Preserve and maintain what they have taught you*. It will be enough if you resist the attacks, the tempests, the hurricanes that will arise with such violence.”⁴¹⁴

Again on another occasion, St. Nicholas prophesied,

“The Church will be punished because the majority of her members, high and low, will become so perverted. The Church will sink deeper and deeper until she will at last seem to be extinguished, and the succession of Peter and the other Apostles to have expired. But, after this, she will be victoriously exalted in the sight of all doubters.”⁴¹⁵

Notice the phrase referring to the Church having sunk so low that “the succession of Peter and the other Apostles” will appear “to have expired.” At no time (with the possible exception of the mid-4th

⁴¹³ Ibid, P. 71.

⁴¹⁴ Ibid, P. 72.

⁴¹⁵ *Catholic Prophecy*, p. 30.

century during the Arian Heresy⁴¹⁶) have things sunk anywhere near so low. This is obviously something for the future.

This prophecy also warns us not to be led astray by innovations, to hold fast to the Faith of our fathers. If our age had held fast,

- (1) would 80% of Catholics in the United States of child bearing years be practicing contraception?
- (2) would 70% of American Catholics be telling pollsters that they disagree with the Church's teachings on Transubstantiation which produces the Real Presence of Christ in the Eucharist?

This last question points out an ultimate irony in the contrast between our age and those where the majority have held fast. The Eucharistic Liturgy is *the* central theme which runs through the writings of the Fathers of the Church. From the beginning of the Church the Patristic writers emphasize the doctrine that receiving Communion at the Eucharistic Liturgy involves the reception of the true Body and Blood of Christ. In America today, 70% of the "Catholics" deny the Reality of that which St. Nicholas completely believed in and solely lived on for the last "twenty and one half years of his life."

As a contemporary reference for the readers, these prophecies were given over a period roughly thirty to fifty years after those of St. Vincent Ferrer. Most importantly, St. Nicholas of Fluh also gives us hope. He predicts a virtually universal triumph for the Church after having suffered worldwide humiliation.

⁴¹⁶ St. Jerome commented at one point that "one morning the world awoke and groaned finding itself Arian." But the Arian problem was most severe in the Episcopacy. As another historian has commented upon the period, when in 358 A.D. Bishop Ossius was put on the rack by Arians and semi-Arians at the age of 103, the number of orthodox (faithful) bishops who were still in possession of their own dioceses could be counted "possibly on the fingers of one hand." But the majority of the laity were faithful, no matter how many of their faithful bishops had been jailed, exiled, or murdered.

8. Ven. Sor Marianne de Jesus Torres⁴¹⁷ (17th Century)

In 1984, the author traveled to Quito, Ecuador, for the specific purpose of finding a lost book of the life and prophecies of Sor (Sister) Marianne de Jesus Torres. It had been lost since before the turn of the 20th century. After requesting Our Lady to help him in the search, the author "found" the prophecies that some residents of Quito had been searching for over a twelve year period. He personally witnessed the "finding" of the missing book, and took photos of many of its pages. Through an equally "fortuitous" event, the author subsequently came upon an English translation of a copy of the *Caudernon* (a biography of Sor Marianne containing many of her prophecies) which is quoted from in this book. The author has personally visited and researched the convent, statue, archives, etc., which are described in the following section.

Sor Marianne was born in the Spanish Province of Viscaya in 1563 and died in the Franciscan convent of the Immaculate Conception in Quito, Ecuador, in 1635. She was one of the foundresses of that convent which was the first for nuns in the New World. She traveled to the Ecuador in 1576 with her aunt, Mother Maria, who would be the first superior of this new foundation. *Sor Marianne exercised an almost continual gift of prophecy*, amongst which included predicting two and a half years in advance the exact date of the death of the Bishop of Quito for March 24, 1612.

Like St. Nicholas of Fluh, she predicted the exact date of her own death, which took place over 25 years later. She also predicted that in a little over two centuries, Ecuador would cease being a Spanish colony and would become a free Republic, which subsequently happened two centuries later on August 10, 1809. Virtually the whole world had monarchical forms of government in the early 1600's, so her prediction was viewed as improbable at the time.

⁴¹⁷ The title "Venerable" is to be found in printed materials about her in Ecuador. The author has been unable to determine whether this is of local custom or whether this is an official title ceded to her by Rome.

She also predicted that the;

“Dogma of the faith of the Immaculate Conception will be proclaimed during a time when the Church will be strongly attacked.”⁴¹⁸

This came to pass 250 years later on December 8, 1854. At that time the Pope was quite literally a prisoner in the Vatican, and the Church was under constant attack from revolutionaries throughout Europe. Sor Marianne also predicted the declaration of the doctrine of the Assumption, which subsequently occurred 350 years later on November 1, 1950.

Her charity was simply incredible. Our Lord informed Marianne that one of her nuns was in the clutches of Satan. He told Marianne that the only thing that could save this poor nun from eventually going to Hell was if someone was willing to suffer the pains of HELL for five years for her. Marianne volunteered. Our Lord said to her:

“I desire hearts like yours, my beloved spouse, for the salvation of souls. And such hearts will I always find in this my beloved convent. Have no fear. I will be your secret strength. You will suffer the five years in hell, and in exchange, the soul of your sister is already saved. She will first suffer a severe illness, in which you will take care of her in order to win and convert her, suffering the harshness of her abusiveness treatment. But after standing before the judgment seat and realizing her bad life, she will recover, and your hell will begin.”

Her biographer goes on to state, “Marianne also saw the judgment through which this religious would pass, *where she would be condemned to remain in Purgatory until the day of the final judgment, though she was saved from the pains of Hell.*” Our Lord revealed to several of her fellow nuns what Marianne’s experi-

⁴¹⁸ From the English translation of an unpublished manuscript of the *Compendium* the *Caudernon*. The author has this uncopied English translation in his possession. All of the quotes on Sr. Marianne come from this manuscript.

encing of the pains of Hell was like. The description of this takes two pages in her biography, but the following sentence will give a slight description. "The keenness of her senses were sharpened and quickened, so that she would suffer both physically and morally the pains of this loss (of hope) and experience the feeling of a condemned soul."

The author has yet to narrate this account to a devout Catholic who did not shudder just thinking about personally going through such an ordeal -- even to save a soul.

Sister Marianne's prophecies are highly directed at the 20th century.

The following is quoted from a compendium of the *Caudernon*, a book written about the life of Sister Marianne de Jesus Torres by the Friars Francisco Anquita, and Angel Francisco Perez, who were her confessors for many years. Fr. Anquita knew Sor Marian well for a long period of time and even heard her last confession just a few hours before her death. The *Compendium* of the *Caudernon* also utilizes some sources taken from the lives of seven other nuns who founded the Convent of the Immaculate Conception in Quito, Ecuador. The *Compendium* was written by Padre Frei Bartolome Ochoa de Alacano y Gamboa.

On one occasion Sister Marianne saw Our Lord emerge from the tabernacle, suffering as he did at Golgotha. The Blessed Virgin was shedding tears at his feet. St. John and Mary Magdalene were also there. Sister Marianne believing that she was the cause of Our Lord's suffering said;

"Lord am I the guilty one?" Then her Guardian Angel said,
"No, You are not to blame. Arise and approach, for God desires to reveal a great secret."

Again, she asked Our Lady if she (Marianne) was the cause of Our Lady's sadness. Our Lady responded;

"No, it is not you, but the criminal world."

9. Punishments Foretold for the 20th Century by Sr. Marianne

Then while watching Our Lord's agony on the Cross, God the Father said;

"THIS PUNISHMENT WILL BE FOR THE 20TH CENTURY."

Then she saw three swords over the head of Christ. On each was written

I shall punish heresy, blasphemy, and impurity.

Sister Marianne was further lead to understand that all of this specifically applied to the 20th century. Then Our Lady asked her:

"My daughter, will you sacrifice yourself for the people of this time?" Marianne said, *"I am willing."* And immediately the swords moved away from the agonizing Christ and buried themselves in the heart of Sister Marianne, who fell as if dead through the violence of the pain."

One does not need to be an expert to know that "heresy, blasphemy, and impurity" are three scourges of the 20th century. Particularly in this its last decade, those three items have reached proportions which no one could have foreseen even forty years ago through unaided reason alone. This is simply not the same Western world it was a mere forty years ago.

For instance, the flaunting of impure behavior has become epidemic. Could any reader over the age of fifty have predicted in the 1950's that by the 1990's a large percentage of our youth would be openly living together outside of wedlock, and publicly talking about it without shame? Could anyone have predicted the level of social problems generated by the shear volume of "single parent" families which have resulted from this century's sexual revolution? Could someone have then foretold that leading social scientists would now be openly agonizing in our news media over how to deal with the problems of youth in these families?

Problems of this scope would not even exist except for our contemporary sexual revolution against God's laws on *impure* behavior. Pope John Paul II has repeatedly warned and expressed his concern to the world that the fruits of this sexual revolution are destroying not just the morals, but the entire social fabric of the West. He repeatedly states what the majority of Western social scientists only now are coming to see, that the stability of the two-parent family is the social glue which holds a stable civilization together. The *impurity* of the sexual revolution is primarily responsible for much of our contemporary social destabilization.

If you throw a frog into a shallow pan of boiling water, the frogs physical reactions are so rapid that he can and will leap out of the pan before he can be scalded. But if you place the same frog in a shallow pan of tepid water, then slowly raise the temperature to the boiling point, you can boil him alive without the frog's reacting to the gradually increasing temperature. *Gradualism* neutralizes the frogs natural defense mechanism of speedy physical reaction time. Are even we Christians in the West being gradually *morally* boiled alive?

Could anyone have foreseen even thirty years ago that the average movie film of the 1990's *produced for the general public* would have such lurid, completely gratuitous, sex scenes as to make the films unfit for children to watch? Just as an example: the recent movie "Schindler's List" has explicit fornicational and adulterous fully nude sex scenes. That *explicitness* is totally irrelevant to the plot, therefore it is by definition gratuitous.

Honestly, would the impact of "Schindler's List" have been reduced one iota by the absence of those scenes? So, why did a film of such stature include such scenes which were totally unnecessary -- gratuitous to the plot line? And why are many Catholic High schools in the U.S. recommending that teenagers see this film (and many other films which have the same problems)? Such a film plants *impure* images in the minds of our young. It does not take a moral theologian to know that such thoughts predictably produce later temptations to more impure thoughts and actions in our young. *And why are some otherwise totally orthodox Catholics seemingly oblivious to these inherent dangers in such a film?* These are serious questions our Christian generation should ponder over!

From its very beginning, the Church has taught the necessity of guarding the purity of our thoughts.

Scripture, Tradition, and the writings of the Fathers, are full of explicit warnings on this subject. Saint Paul specifically tells us not to unnecessarily even talk of such foul themes amongst ourselves. Why then, do some otherwise orthodox Christians become irritated and angry when the danger of impure thoughts is brought up? Why is the irritation most extreme *when various forms of entertainment are involved?*

In their heart of hearts do they still know impurity is impurity? *How much have we been gradually desensitized by our age?* Are we already proverbially “boiled frogs”? Sister Marianne quotes God the Father as saying explicitly of the 20th century, “I shall punish heresy, blasphemy, and *impurity*.” How many of the “good Christians” of the 1990’s (who still clearly understand what heresy and blasphemy are) still *fully* understand what *impurity* is? Have we forgotten the constant Christian teaching about guarding the purity of their thoughts?

Could the reader who is over fifty have foreseen forty years ago that in the 1990’s homosexuals would be flagrantly demanding their “rights,” such as the right to teach their “alternate life style” to children in our elementary schools? What would have happened thirty or forty years ago if anyone had even brought up such a subject? Even practicing Christians who strongly disagree with impure/disordered behavior can tend to become desensitized to the impurity around them - by the sheer all-pervasiveness of its presence.

In the course of a generation (1965 to 1995), the Judeo-Christian morals which were accepted and socially enforced by previous generations’ working majorities of Catholics, Protestants, and Jews, have been systematically overturned in public practice. We can forget how rapidly things have fallen apart. The author cannot recall an historic precedent to (1) *the shear speed* of the current moral decline in the West, and (2) the rapidity or success of the desensitization of the vast majority of its Christian opponents.

The early Christians living in the pagan Roman Empire were inundated and surrounded by crass impurity just as we are. But the

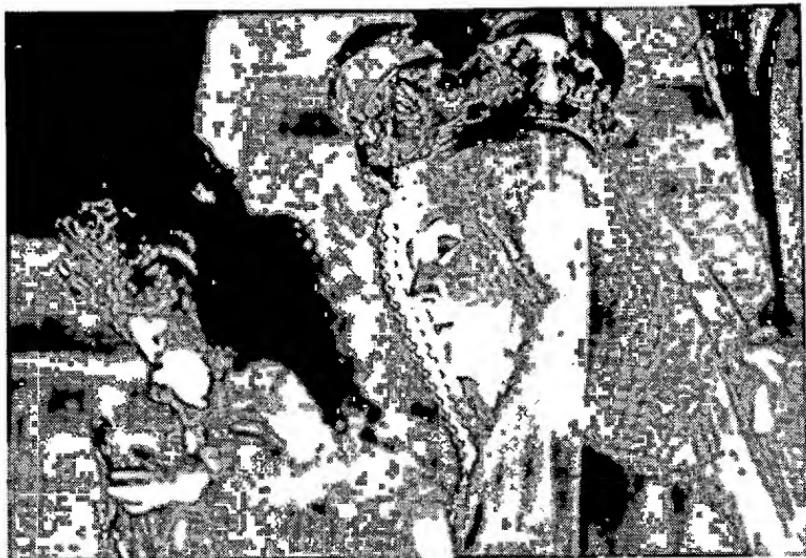
majority of their leadership was never *totally* desensitized to it. Sometimes they gradually fell over an extended period of time as St. Cyprian narrates in *The Lapsed*. But it never happened with our contemporary rapidity. At least the majority of their leadership never lost their sense of moral horror of pagan impurity, *and most of them never stopped publicly opposing it!* That is one of the main reasons they ultimately bested that immoral paganism. Led by their better Bishops, they ultimately converted the world.

Today, *does Pope John Paul II sound almost like a lone voice in the public wilderness protesting our public impurity and disorderedness?* Where are the thousands of leadership voices that should be PUBLICLY joining the Holy Father in his admonitions against disordered impurity which is epidemic here in the West? Sister Marianne also prophesied that many Church leaders who *should* be publicly protesting “heresy, blasphemy, and impurity” in the 20th century, instead they would “maintain silence.”

10. Our Lady of Good Success

Sister Marianne was ordered by Our Lady to have a statue made of Our Lady holding the child Jesus. The story is too long to tell in full, but during the course of the sculpting by Senor Francisco del Castillo (a famous Ecuadoran sculptor) the face of Our Lady which till then was incomplete, was totally changed and finished in one night. The sculptor was stunned to find it complete the next morning. Sor Marianne testifies that she saw St. Francis, and the three archangels, Raphael, Michael, and Gabriel finish it in the twinkling of an eye at around 3:00 in the morning.

This statue is brought out of the convent and placed on the high altar twice a year for veneration by the faithful. The author has seen this statue on the high altar of the Church of the Immaculate Conception in Quito. Its beauty is extraordinary. Sr. Marianne, states that Our Lady informed her that through the presence of her statue, Mary would henceforward be the true prioress of the convent.



Statue of Our Lady of Good Success and the Child Jesus

The statue resides in the Convent of the Immaculate Conception in Quito, Ecuador. Twice a year it is brought out from the convent proper, and then placed on the high altar of the attached *Church of the Immaculate Conception*. In 1610, Our Lady instructed Sr. Marianne de Jesus Torres to have this statue made of her and of the child Jesus being held in her arms.

Under sworn testimony, Sr. Marianne testified that Our Lady gave the following command,

"I ask and command you to have a statue of me made for the consolation and support of my monastery and the faithful of that time (the 20th century)... Gabriel, Michael and Raphael along with the whole angelic choir will secretly take charge of the making of my statue."

The Ecuadoran sculptor, Francisco del Castillo, was commissioned to begin work on the statue. When he had completed everything but the faces of Our Lady and the child Jesus, the following was reported by the nuns of the convent (In Ecuador called a monastery) on Jan. 16, 1611:

"early in the morning (at 3:00 a.m.), the fervent nuns arose to pray... Upon reaching the choir they heard melodious harmonies ... they hastened to enter the choir (which was) shining with a celestial light ... and they saw that the angels had already finished the whole statue."

Later in the morning, the sculptor came to work and was stunned to see the statue had been totally completed the previous night. He later attested to the truth of this miraculous event in a sworn handwritten document.



A Painting of Sr. Marianne Measuring Our Lady

Our Lady commanded Sr. Marianne to have a statue made of her and the child Jesus. When Sr. Marianne asked Our Lady how big to make the statue, Our Lady told her to make it full size. Sr. Marianne then said she would need to give the sculptor the dimensions of the statue and asked what specific dimensions to give him. Our Lady told Marianne to take a seamstress' tape measure and measure her and give those dimensions to the sculptor.

The picture above hangs on the left wall of the Church of the Immaculate Conception a short distance from the sanctuary. The nuns commissioned this painting to commemorate this event.

Sister Marianne through humility asked our Lady that she (Marianne) and her part in the production of this statue should remain hidden. Our Lady told Sister Marianne:

“As for your request that your name be hidden, this pleases me greatly, and I will do as you asked. Tell the bishop that it is the will of my most Holy Son and of mine that your name be hidden at all costs, both within as well as outside the cloister, for it is not fitting at this time that anyone know the details or origin of how this Statue came to be made. *But this knowledge will only become known to the general public in the 20th. Century.*

“During this epoch the Church will find herself attacked by waves of a secret sect, and this Ecuadoran land will be agonizing because of the corruption of customs, unbridled luxury and extravagance, the impious press, and the laic education;

“Know, beloved daughter, that when your name is made known in the 20th Century, there will be many who will not believe, claiming that this devotion is not pleasing to God.

“A simple humble faith in the truth of my apparitions to you, my predilect child, will be reserved for humble and fervent souls docile to the inspirations of grace, for our Heavenly Father communicates his secrets to the simple of heart, and not to those whose hearts are inflated with pride, pretending to know what they do not, or self-satisfied with empty knowledge.”

Comment: It is only during the last ten years that Our Lady of Good Success and Sister Marianne's role in this devotion have begun to become generally known to many Ecuadorans. There was always a small cadre of friends of the Nuns of the Convent of the Immaculate Conception who knew of and practiced this devotion. It is only in the last 6 or 7 years that word of this devotion to Our Lady of Good Success and Sister Marianne have *begun* to spread to the rest of the world.

Sister Marianne continues about the Statue and devotion to Our Lady of Good Success:

Chronology of Prophecies Concerning a Minor Chastisement

“The most Holy Trinity confirmed the desire of my Queen, assuring that God will bless all those who, by their support and help, contribute in the making of the Holy Statue, as well as all those who help to spread this devotion throughout the centuries, making known its origin and these apparitions in the 20th century. This will be a time of great corruption of customs, and this devotion will be the safeguard of this land during the times to come when it will no longer be a colony, but a free and libertine Republic. Let us weep, pray and do penance so that this time will not be of long duration.”

Our Lady made further disclosures about this our 20th century to Sister Marianne in the following manner:

“The sacred Sacrament of Holy Orders will be ridiculed, oppressed and despised, for in doing this, one scorns and defiles the Church of God, and even God himself, represented by his priests. *The Demon* will try to persecute the Ministers of the Lord in every possible way, and *he will labor with cruel and subtle astuteness to deviate them from the spirit of their vocation, corrupting many of them*. These [corrupted priests] who will thus scandalize the Christian people, will incite the hatred of the bad Christians and the enemies of the Roman Catholic and Apostolic Church to fall upon all the priests. *This apparent triumph of Satan will bring enormous sufferings to the good pastors of the Church, to the great majority of good priests, and to the Supreme Pastor and Vicar of Christ on earth*, who ... will shed secret and bitter tears in the presence of his God and Lord, beseeching light, sanctity and perfection for all the Clergy of the world, of which he is the King and Father.

“Moreover, in these unhappy times there will be unbridled luxury which, acting thus to snare the rest into sin, will conquer innumerable frivolous souls who will lose themselves. Innocence will almost no longer be found in children, nor modesty in women, and, *in this supreme moment of need of the Church, those whom it behooves to speak will fall silent.*”

This prophecy is obviously not limited to the confines of Ecuador. Notice the mention of the suffering of the Holy Father and “the

great majority of good priests." This is talking of a worldwide problem for the 20th century.

Sr. Marianne's biographer states that St. Michael in an apparition to Sister Marianne told her the following about devotion to Our Lady of Good Success at two different time periods.

"Through this devotion Our Lord will grant great miracles, spiritual as well as temporal, first to your [Sr. Marianne's] community, so that in it he will always find a safeguard, [victim souls], and secondly, to the devout faithful, above all to those at the end of the 18th and 20th Centuries, for those times will see the chosen ones of his heart, times during which hell would be unleashed and many souls would be lost!"

Later the "child Jesus" appeared to Sr. Marianne and told her many things including:

"Here [in the convent] I will have a secret few, and always unknown souls who will give me pleasure and will make amends to Me, disarming Me when my Justice will be tried to the limit by the evils and sacrileges of the 20th Century."⁴¹⁹

As Sister Marianne predicted early in the 17th century, knowledge of the origin of the Statue and devotion to Our Lady of Good Success did not come to light in the world until late in the 20th century. The prophecies had been lost until rediscovered in the diocesan archives of Quito, Ecuador, in 1985. Knowledge of the identity of Sister Marianne and her part in this devotion was also for the most part hidden until the 20th century. Her prophecies concerning the state of the world and the Church almost four hundred years later have come true in minute detail.

We shall close this discussion of the prophecies of Sor Marianne de Jesus Torres by repeating two quotes, and then by making some observations.

⁴¹⁹ Again all of the biographical quotes herein in referenced to Sor Marianne de Jesus Torres are from an unpublished manuscript translational copy of the *Compendium of the Caudernon*.

Chronology of Prophecies Concerning a Minor Chastisement

- (1) "My Justice will be tried to the limit by the evils and sacrileges of the 20th Century."
- (2) "*THIS PUNISHMENT WILL BE FOR THE 20TH CENTURY.*" ... 'I shall punish heresy, blasphemy, and impurity.'"

Could any intellectually honest observer of our century deny the possibility that mankind is being punished? Our general wars, civil wars, and persecutions have killed people on a scale unimaginable to previous centuries. Look at the massacres and "ethnic cleansings."

- (1) World War I - an estimated casualty list of civilians and military of one and a half million.
- (2) Stalin and Soviet Russia murdered three and a half million Ukrainian farmers in the early 1930's alone - dumping their bodies into mass graves.
- (3) An estimated additional fifty-five to seventy-five million people were effectually murdered in the various Soviet concentration camps over a seventy year period.
- (4) Word War II - an estimated civilian and military casualty list of six to seven million.
- (5) Hitler and Nazi Germany probably murdered between four to six million Jews alone throughout Western Europe in the late 1930's and early 1940's - and three to five million gentiles.
- (6) Early in WW II, the Soviet secret police (NKVD) mass murdered fifteen thousand Polish military officers and ten thousand civilians in the Katyn Forest Massacre.
- (7) The various persecutions in Red China have accounted for the murder of over two hundred million people - a number admitted by Mao Tse Tung, and labeled "Hsao Mei." - [deprived of existence]
- (8) The mass murders in communist coups in Africa in the middle part of this century cost an estimated six to seven million lives.
- (9) As portrayed in the movie "The Killing Fields," the communists in Cambodia murdered over a million people in less than a decade.
- (10) In the last three decades Moslem persecution of native Christians in Africa has cost a million people their lives - through outright murder or starvation.

(11) In this decade we have already witnessed the “ethnic cleansing” of several hundred thousand Bosnian Muslims by Bosnian Serbs - *Serbs who claim to be Christians*.

Not even Attila the Hun killed people on such a massive scale as this. Our killing is not localized. It is world-wide. This is massive inhumanity to man on an honestly unprecedented scale. As anyone who really knows the history of this century can affirm - the list above is just hitting the high spots of atrocities against God and man in this century!

Could any intellectually honest person deny the possibility that we are already being chastised through many different sufferings. **But there is hope.** Sr. Marianne predicts an end to this suffering, for her convent, the City of Quito, for Ecuador, and for the world, sometime in the future.

11. Fr. Balthassar Mas (17th Century)

“I saw a land swallowed up by the sea and covered with water. But, afterwards, I saw that the sea receded little by little and the land could be seen again. The tops of the towers in the city rose again above the water and appeared more beautiful than before, and I was told that this land was England.”⁴²⁰

This prophecy is remarkably similar to an earlier quote from St. Hildegard. We shall hear prophecies of disasters from every major European country. Here England is specifically mentioned, but included in visions of the future are Germany, France, Spain, Portugal, Italy, Poland, Belgium, Russia, Ukraine, Ireland, America, Columbia, Ecuador, Brazil, China, the Holy Land, Cyprus, Switzerland, and many other countries. The conditional chastisement if it should occur as predicted will quite literally be universal.

12. Ven. Bartholomew Holzhauser (17th Century)

“*The fifth period of the Church, which began circa 1520, will end with the arrival of the Holy Pope and of the power-*

⁴²⁰ *Catholic Prophecy*, p. 32.

ful Monarch who is called ‘Help From God’ because he will restore everything [in Christ].

“**The fifth period is one of affliction, desolation, humiliation, and poverty for the Church.** Jesus Christ will purify His people through cruel wars, famines, plague, epidemics, and other horrible calamities. He will also afflict and weaken the Latin Church with many heresies. It is a period of defections, calamities and extermination. Those Christians who survive the sword, plague and famines, will be few on earth. Nations will fight against nations, and will be desolated by internece dissensions.”⁴²¹

Holzhauser’s statement about heresy afflicting the Latin Church is most apropos. This is one of the prophecies we were talking about in Chapter 2 — Sr Marianne’s prophecy of heresy for the 20th century is another. In previous centuries, the Eastern Rites were on occasion more heavily afflicted by heresy. There are numerous prophecies which single out the “Latin Rite” (versus the various Eastern Rites, e.g., Byzantine, Armenian, etc.) of the Roman Catholic Church, to be literally riddled with heresy during our specific time.

It is interesting to note that in the 20th Century it has been the Latin Rite which has had the heresy problems, not the Eastern Rite. A number of prophecies state that this will be a major cause of suffering for the Holy Father. An additional example of a heresy uniquely affecting the Latin Rite: The loss of faith in/questioning of the Doctrine of Transubstantiation and the resultant Real Presence which afflicts many in the Latin Rite today *is virtually unheard of in the Eastern Rites.* Recent polls show that only 30% of American Catholics accept the Doctrine of the Transubstantiation.

All of this may only be coincidental. However, the number of coincidences between these prophesies and facts about our own age does begin to rapidly accumulate as one reads more and more of these older prophecies. The other problem with the “coincidence” theory is that (as the reader can see) some of these centuries-old prophecies specifically name the 20th century.

⁴²¹ *Apocalypse*, Bartholomew Holzhauser, 1850

A. PREDICTED HERESIES IN THE LATIN RITE OF THE CATHOLIC CHURCH

Here we will briefly interrupt our series of prophecies in order to examine the prophesied “Heresy Problem” within the *Latin Rite* of the Catholic Church. For those who are actually unaware of the problem, there is great theological confusion on many doctrinal issues even amongst many in the Latin Rite priesthood. For the reader who might be unaware of what the Eastern (sometimes called “Oriental”) Rites of the Catholic Church are, please refer to the Glossary in the back of the book.

At this point, let it suffice to say that many of the Eastern Rites have their own Cardinals - who are part of the College of Cardinals of the Catholic Church. A current example is the Ukrainian Rite (a branch of the Byzantine Rite) whose Cardinal Lubachiewsky presides over the Ukrainian Rite from Lvov, Ukraine.

B. A RETURN TO HOLZHAUSER AND PROPHECIES

Now we will return to the flow of *Holzhauser’s prophecies*.

“Are we not to fear, during this period, that the Mohammedans will come again, working out their sinister schemes against the Latin Church?”⁴²²

This eventuality sounded relatively impossible when the speaker first read it twenty-four years ago, but today this possibility does not sound so improbable. The majority of Moslems, just like most Christians, simply wish to live their lives in peace and to be left alone. Unfortunately, most groups at some point in history have their extremists. The growing rise of Moslem Fundamentalism is well-known to all. If it continues its spread unabated, prophecies of a Mohammedan invasion of Western Europe might tragically come to pass.

“During this period, many *men will abuse of the freedom of conscience conceded to them*. It is of such men that Jude, the Apostle, spoke when he said: ‘These men blaspheme

⁴²² *Apocalypsis*, Bartholomew Holzhauser, 1850.

whatever they do not understand; and they corrupt whatever they know naturally as irrational animals do.

“During this unhappy period, there will be laxity in divine and human precepts. Discipline will suffer. *The Holy Canons will be completely disregarded*, and the Clergy will not respect the laws of the Church. Everyone will be carried away and led to believe and to do what he fancies, according to the manner of the flesh.”

Anyone familiar with current conditions in the Western Church is aware how difficult a task it is for good bishops to enforce the disciplinary laws (Holy Canons) of the Church in general due to the prevailing spirit of rebellion.

“They will ridicule Christian simplicity; they will call it folly and nonsense, but they will have the highest regard for advanced knowledge, and for the skill by which the axioms of the law, the precepts of morality, the Holy Canons and religious dogmas are clouded by senseless questions and elaborate arguments. *As a result, no principle at all, however holy, authentic, ancient, and certain it may be, will remain free of censure, criticism, false interpretations, modification, and delimitation by man.*”

Does the theological chaos described in this prophecy sound similar to the views of the “extreme higher critics” described in the “Higher Critics’ Statements on Tradition” section in Chapter 1, and all of Chapter 2? Do the “senseless questions” sound like some pages out of Raymond Brown’s books? Do the “elaborate arguments” sound like passages from the books of Kung, Schillebeek, Rahner or Tielhard de Chardin? Could their mutual questioning of Tradition, or the Divinely Inspired context of Scripture (and/or its historicity in any meaningful sense of the word) and of the dogmas of the Church be more clearly described by you or me today?

[Any reader who skipped over Chapter 2 may now be motivated to go back and read it carefully.]

1. Abortion and Contraception

Condemnation of abortion and unnatural illicit methods of birth control (contraception) is one of the earliest doctrines of the

Church to be specifically spelled out in written form. This is fully evidenced in the *DIDACHE*. Holzhauser refers to the future questioning (by some members from within the Church) of virtually any “*principle at all, however holy, authentic, ancient, and certain it may be.*” Current polls show that 80% of the Catholics of childbearing years in the U.S. “disagree with” the Church’s rules against contraception and are currently practicing contraception. Similar polling results from Western Europe show roughly the same percentages.

2. The *DIDACHE*

Abortion and illicit methods of birth control (contraception) were condemned as excommunicable offenses in the *DIDACHE*. Outside of Scripture itself, the *DIDACHE* is possibly the oldest written disciplinary document we possess from the infant Church. The best scholarship dates the *DIDACHE*’s earliest publication as somewhere between 100 and 150 A.D.⁴²³ During the infancy of the Church, the *DIDACHE* condemned both the practices of abortion and unnatural methods of birth control (contraception) under pain of excommunication. Why? Because the pagan world surrounding the Christian communities commonly practiced many methods of such birth control, ranging from contraceptive and abortifacient drugs to incantations. Some of the Christians were being infected with pagan thinking, so the Church had to impose the penalty of excommunication on such practices in order to stop them.

The Church’s positions on abortion and contraception do not derive from Tradition alone. For instance, the Fathers⁴²⁴ of the Church who addressed such issues universally applied Galatians 5:20, and Revelation 21:8 and 22:15 in their condemnation of such practices. In those original Greek language Scripture passages appear the following words; “*mageia*” (using magic) and

⁴²³ Some Patrologists date this work from possibly as late as 160 “probably before the appearance of Montanism.” [But this is not the majority opinion.] *Patrology*, Berthold Altaner, Herder and Herder, N.Y., 1960, p. 51.

⁴²⁴ In this connection especially see the commentaries of Clement of Alexandria in his *Pædagogos*. See also Justin Martyr, Origen, Lactantius, Epiphanius, Ambrose, Jerome, Chrysostom, and especially commentaries on this subject by St. Augustine.

“pharmakeia” (using drugs) and “pharmakois”⁴²⁵ (those who use such drugs). Our modern English words “pharmacy” and “pharmacist” come directly from the Greek “pharmakois.” Its primary Scriptural usage relates to drugs.

It is an *extremely well-documented historical fact* that; in the time of the Apostolic Church it was a common pagan practice throughout the Roman Empire to use such drugs as contraceptives, and if that failed, secondly, to use drugs to induce abortion. These practices both the Apostolic Church and the commentaries of the Fathers⁴²⁶ condemned as grievously sinful. These are not 20th century discoveries.⁴²⁷

It was these two practices of using drugs to stop conception, and to induce abortion, which the DIDACHE declared to be grounds for excommunication from the Church. Therefore, it is patently obvious that the teachings on abortion and contraception to be found in Pope Gregory IX’s 13th Century *Decretals*, and in the 20th century decrees - Pius XI’s *Castii Conubii* and Pope Paul VI’s *Humanae Vitae*, are nothing new in the Church. As a matter of fact:

“The list of such declarations would be interminable. In country after country and in every century, bishops and councils forbid “contraceptive potions,” “herbs or other agents so you will not have children,” “spilling the seed in coitus,” “coitus interruptus,” “Poisons of sterility,” “avoiding children by evil acts,” “putting material things in the vagina,” and “causing temporary or permanent sterility.”⁴²⁸

⁴²⁵ The *New Vulgate* translates this term into the Latin, “Veneficis” is the ablative form of “Veneficus,” of which the first and primary definition given is “poisoner or poisonous,” i.e., “Poisoners” (Definition given in the largest scholars Latin-English Dictionary in print, *A New Latin Dictionary*, Short, Oxford, Clarendon Press). Unfortunately, almost all the English editions of the Bible poorly translate this word as “Sorcerer,” which is an alternate, but is definitely not the primary meaning given in all Classical Latin Dictionaries. “Poisoner” is the closest to the original Greek meaning. e.g., The Greek word “pharmakois” does not signify “sorcerer.”

⁴²⁶ For a fuller treatment of some elements of this subject, see the section on the “SIXTH AND NINTH COMMANDMENTS” in *The Catholic Catechism*, John A. Hardon, S.J., Doubleday and Company, Garden City, N.Y. 1975. pp. 351-370.

⁴²⁷ *Ibid.* p. 367.

⁴²⁸ *Ibid.* p. 370.

There is absolutely no historical or scholarly doubt at all that disciplinary decrees against contraception and abortion are amongst the very oldest formal moral teachings of the infant Church.

If there had been any doubt that the DIDACHE'S teachings against abortion and contraception did not constitute teachings handed on from the Apostles, some of the disciples of the Apostles would have vociferously objected to the teachings in the DIDACHE. There is absolutely no record of any such protest. Therefore, there can be no reasonably justifiable doubt that these teachings ultimately came directly from the Apostles.

Today in the West, as 80% of the married laity of childbearing years are arguing with one of the oldest moral teachings of the Church, is this another example of a rampant heresy such as prophesied by Holzhauser, when "*no principle at all, however holy, authentic, ancient, and certain it may be, will remain free of censure, criticism, false interpretations, modification, and delimitation by man.*"?

But one cannot lay all the blame for this state of affairs on the laity. It has been thirty years or more since the Church's doctrine on contraception has been clearly taught in the U.S. and Canada. For about fifteen years following the U.S. Roe vs. Wade Supreme Court decision legalizing abortion, the silence of the majority of the American clergy on abortion was almost deafening. During that fifteen years tremendous damage was done to the faithful's understanding of this issue. Today, many of our bishops and many of our priests are again courageously raising their voices against abortion. The laity should encourage and congratulate them for this. In today's climate it takes great courage for a priest or bishop to speak out on this issue. The faithful laity should also encourage them to repreach the Church's timeless teaching on contraception.

In the 1600's Holzhauser foresaw the eventual challenging of the very oldest and most venerable of the Church's teachings sometime prior to a great chastisement.

"These are evil times, a century full of dangers and calamities. Heresy is everywhere, and the followers of heresy are in power almost everywhere. Bishops, prelates, and priests say that they are doing their duty, that they are vigilant, and that they live as befits their state in life. In like manner, therefore, they all seek excuses. But God will per-

*mit a great evil against His Church: Heretics and tyrants will come suddenly and unexpectedly; they will break into the Church while bishops, prelates, and priests are asleep. They will enter Italy and lay Rome waste; they will burn down the churches and destroy everything.”*⁴²⁹

Many, many, of the prophecies describe a sack of Rome for the future, and that this is foretold to be a resultant fruit of rampant heresy in the Latin Church which will cause much suffering for the Holy Father and faithful bishops. Holzhauser even specifically states that the worst of that period will occur during a 100 year period. After that century, he then foresees a period of consolation. There is absolutely nothing vague about Holzhauser’s prophecies. They are very specific. Whether the century foretold is ours only time can tell.

“The sixth period of the Church will begin with the powerful Monarch and the Holy Pontiff, as mentioned previously, and it will last until the revelation of Antichrist. In this period, God will console His Holy Church for the affliction and great tribulation which she has endured during the fifth period. All nations will become Catholic. Vocations will be abundant as never before, and all men will seek only the Kingdom of God and His justice. *Men will live in peace, and this will be granted because people will make their peace with God.* They will live under the protection of the Great Monarch and his successors.”⁴³⁰

Here it would appear that the Great Monarch may have some successors. This possibility and its duration may depend upon cooperation with grace to extend the age of peace.

“During the fifth period, we saw only calamities and devastation; oppression of Catholics by tyrants and heretics; executions of Kings, and conspiracies to set up republics. But, by the Hand of God Almighty, there occurs so wondrous a change during the sixth period that no one can humanly visualize it.”⁴³¹

⁴²⁹ *Apocalypsis*, Bartholomew Holzhauser, 1850.

⁴³⁰ *Apocalypsin*, Bartholomew Holzhauser, 1850, p. 68..

⁴³¹ *Ibid.* p. 68.

"The Powerful Monarch, who will be sent by God, will uproot every Republic. He will submit everything to his authority, and he will show great zeal for the true Church of Christ. *The empire of the Mohammedans will be broken up, and this Monarch will reign in the East as well as in the West.* All nations will come to worship God in the true Catholic and Roman faith. There will be many Saints and Doctors (of the Church) on earth. Peace will reign over the whole earth because God will bind Satan for a number of years until the days of the Son of Perdition. No one will be able to pervert the word of God since, during the sixth period, there will be an ecumenic council which will be the greatest of all councils. By the grace of God, by the power of the Great Monarch, by the authority of the Holy Pontiff, and by the union of all the most devout princes, atheism and every heresy will be banished from the earth. *The Council will define the true sense of Holy Scripture, and this will be believed and accepted by everyone.*"⁴³²

This is one of many prophecies to predict some great council of the Church in the future.

3. Potential Future Changes in Secular Governmental Forms

A number of the prophecies state that the Great Monarch will uproot all the Republics. This should not be construed as a condemnation of republican forms of government as such. The Church traditionally teaches that many different forms of government can legitimately fulfill the legitimate role of government. That includes republics. So what might be the ultimate causal source of this repeated prophecy that the Great King or Monarch will uproot republics?

Most modern political commentaries refer to the U.S. as a Democracy. That is probably the reason only a small minority of contemporary Americans are aware that the U.S. form of government is a Republic, not a Democracy. When Americans recite their "Pledge of Allegiance" they say in part, "... and to the *Republic* for which it stands, one nation, *under God*, ..." In 1973, the Supreme

⁴³² Ibid. p. 69.

Court of that American Republic in its legal decision of *Roe vs. Wade* legalized the murder of babies. In *Roe vs. Wade*, whether they knew it or not, the U.S. Supreme Court separated the U.S. Republic from God's law -- "THOU SHALT NOT KILL." Many other major Republics of Western Europe over the last few centuries have separated their nations laws from God's law.

Our modern Western Republics have not as a group been anchored in God's law. The fact is that most of the Western "Republics" established in the last two centuries have not formally recognized the absolute moral authority of God's law in His Decalogue. In their contemporary desire to separate "Church and State," they have effectually separated God and State. Which of the modern Republics constitutionally publicly recognize God's Ten Commandments as the moral basis of the law of their land?

Prior to the era of modern Western Republics, most Western Governments (no matter what their specific form) *publicly recognized God's Decalogue as the moral basis of their law.* Within those previous Western governments murder was murder, in that no one dared to attempt to repeal the Ten Commandments. Moral debate over law was rooted in the commonly accepted Judeo-Christian understanding of the "Ten Commandments." The moral base of their law was rooted in the authority of the Creator. Their moral base was *not* rooted in the vagaries of human opinion, i.e., they did not view codified law as a fruitful conclusion to popularity contests on morality.

In the same Old Testament wherein they learned that God had given them the Decalogue, they read of the sanctity of all human life. They knew they could not change law on subjects such as abortion because they recognized that they did not have the moral authority to do so. They publicly recognized that only God had such authority. They also knew God had publicly exercised that authority in the issuance of the Ten Commandments to Moses.

Our modern Western Republics never publicly *faced* that dilemma. Because they have never formally recognized God's unchanging moral law as the supreme basis of their civil laws, those Republics have not had to clearly face the issue that when they attempt to "legalize" abortion they are attempting to nullify God's law. Many modern Republics have vaguely given lip service to "the architect of the universe" in public utterance. At the same time

they have gradually denied many of God's basic precepts in their law. Many of these Republics publicly recognized that the "architect of the universe" had "created man free." They never concomitantly recognized that almighty God had also created man with responsibility to obey His law. One cannot get much more basic than recognizing God's law that, "THOU SHALT NOT KILL."

God delivered the Decalogue to Moses, who in turn handed it on to the Chosen People. When he did so he also delivered to them a synoptic prophetic companion message:

"Behold I set forth in your sight this day a blessing and a curse:

A blessing, if you obey the commandments of the Lord your God, which I command you this day:

A curse, if you obey not the commandments."

The fifth of those commandments is "*Thou shalt not Kill!*"

Continuing the U.S. example, U.S. law (and the bulk of Western law) had previously recognized the rights of the unborn even in estate law. Even the unborn baby's right to inherit property was protected at law. How then could a court which had previously upheld the anticipated property rights of the unborn child overrule the same unborn child's right to life? The illogic of the situation is patently obvious even to a child.

The answer to this "illogic" lies not in the "form" of government, but in the fact that most modern Western Republics initially failed to *formally publicly* anchor the moral base of their civil law in God's Law. Also, our economies have not been based on the traditional Christian teachings on what is socially just. Popes Leo the XIII and Pius X issued encyclicals referring to the "modern" lack of God's order in our politics and our economic systems. As observed by Pope Pius XII back in mid-century (1952), what we have in this century is:

"an economy without God, politics without God."⁴³³

⁴³³ Pius XII's allocution to the Union of Men of Italian Catholic Action on Oct. 2, 1952.

John Paul II has continued these observations about the lack of God's law and justice in our modern political institutions.

The founders of most modern Republics said they merely wanted to separate Church and State. They ultimately separated God and State. There is a big difference between the two. It should surprise no Christian, Jew, or Moslem, that a government which leaves the morality of law up to human opinion -- that government might ultimately fall under the resultant chaos caused by the vagaries of *human* opinion versus the stability of God's law.

A recent appointee to the U.S. Supreme Court suggested that our basis in law could rest in the "Natural Law." The resultant hue and cry which went up from the established legal community was horrific. How dare anyone suggest that there was an objective moral standard against which codified law could be judged? For the majority of those in the legal profession, the moral base of law in the U.S. has devolved into nothing more substantive than the relativism of modern philosophy and popularity contests in personal opinion. The majority of the legal community will brook no objective restraint to their personal right to decide not only law, but also its moral base. Mortals have no such power or right. That power and right belongs to Almighty God alone.

4. A Return to Holzhauser's Prophecies

"When everything has been ruined by war, *when Catholics are hard-pressed by traitorous coreligionists and heretics*, then the hand of Almighty God will work a marvelous change, something seemingly impossible according to human reason ..." ⁴³⁴

Holzhauser here depicts a time just prior to the rise of a Great Monarch and Great Pope which we will hear more of in a moment. But his remark about traitorous co-religionists is one that we in our time should look at closely.

"There will rise a valiant king anointed by God. He will rule supreme in temporal matters. The Pope will rule su-

⁴³⁴ *Apocalypsis*, Bartholomew Holzhauser, 1850, p. 70.

preme in spiritual matters at the same time. Persecution will cease and justice shall reign. He will root out false doctrines. All nations will adore God their Lord according to Catholic teaching. People will love justice, and peace will reign over the whole earth, *for Divine Power will bind Satan for many years until the coming of the Son of Perdition...*

"After desolation has reached its peak in England, peace will be restored and England will return to the Catholic faith with greater fervour than ever before..."⁴³⁵

One of the major values of Holzhauser is that he covers almost every major event foretold in detail. We see the growing secularization of the world and the subsequent injustice and suffering in consequence of that fact. There follow growing wars and tensions and finally afflictions of heresy and laxity which torment the Church itself. If all of this talk of universal peace and cessation of heresies and Mohammedans and Jews being converted sounds impossible, we must remember that Scripture itself talks of a time when there will be "one flock [or fold] and one shepherd,"⁴³⁶ and general peace on earth. So to deny the possibility that such a thing could actually ever happen is tantamount to denying that the above passage of Scripture can come true at some time in the future.

⁴³⁵ *Ibid.*

⁴³⁶ John 10:16 Jesus in speaking to the Jews about Himself being the Good Shepherd. He tells them about the difference between the Good Shepherd and wolves. He is predicting that wolves and false shepherds will arise. Then he says, "And other sheep I have, that are not of this fold, them I must also bring, and they shall hear my voice, and there shall be one flock, 'one shepherd.'" Jesus is explaining to the Jews that people besides Jews enter into His plan of salvation, He is making reference to the Gentiles. Most scriptural commentators from the-Fathers and Doctors have also interpreted this text to signify that at some point in time, the vast majority of the Jews and Gentiles will believe in Christ -- that then will be the ultimate fulfillment of the time of "one flock, one shepherd."

5. St. Louis-Marie Grignion De Montfort (18th Century)

De Montfort is so famous that we will dispense with any biographical details.

“The power of Mary over all devils will be particularly outstanding in the last period of time. She will extend the Kingdom of Christ over the idolaters and Moslems, and there will come a glorious era when Mary is the Ruler and Queen of Hearts.”

6. Capuchin Friar (18th Century)

“All the ecclesiastics, both secular and regular, shall be stripped of their possessions and of every kind of property, and obliged to beg from lay persons their food and everything necessary for their support, and for the worship of God.”⁴³⁷

*“During these calamities the Pope shall die. ... Through the death of the Supreme Pontiff the Church will be reduced to the most painful anarchy, because from three hostile powers (through their influence) three popes will be contemporaneously elected: one Italian, another German, the third Greek. This [the Greek], by force of arms, shall be placed on the throne.”*⁴³⁸

Many, many, of the prophecies refer to an Antipope for some time in the future during which great calamities occur to the Church.

“During this time, much human blood will be shed in Italy, and many cities, country towns and castles [military fortresses] shall be brought to ruin, with the death of many thousands of persons. By the Catholic clergy and people *the true and lawful Pope* will be elected who shall be a man of great holiness and goodness of life.”⁴³⁹

The statement “*the true and lawful Pope*” is taken by some to imply the possibility of an Untrue or Unlawful Pope having been forc-

⁴³⁷ *The Christian Trumpet*, p. 55.

⁴³⁸ *Ibid.*

⁴³⁹ *Ibid.*

ibly placed on the throne of Peter. If that should come to pass, it wouldn't be the first time in history that a civil tyrant attempted such a maneuver.

"A scion of the Carolingian race, by all considered extinct, will come to Rome and behold and admire the piety and clemency of this Pontiff, who will crown him, and declare him to be the legitimate Emperor of the Romans and from the chair of St. Peter the Pope will lift up the standard, the crucifix; and will give it to the new emperor."

"This new emperor with the robust Italian and French people, and with those of other nations will form a most mighty host, called the Church Army, through which he shall destroy the Ottoman [Mohammedan?]⁴⁴⁰ Empire and all heresies."⁴⁴¹

It must be born in mind that at the time these prophecies were written, the average person equated the Moslem religion (or power in the hands of Moslems) with the Ottoman Empire. Therefore, the term "Ottoman Empire" may merely refer to a future suppression of Moslem forces and influences.

"The above mentioned new emperor, with the assistance of God and of the Pope, he will cooperate in the reformation of abuses; he will assume the direction of temporal governments; he will assign a decent pension to the Supreme Pontiff, and also to the bishops and clergy. And they all being detached from every earthly covetousness, will live in peace, which shall last till the End of Time."⁴⁴²

This prophecy is very clear in its chronology. Many of the other prophecies when tied in with this one give a quite broad picture of

⁴⁴⁰ By the time of the writing of this prophecy, the Mogul Dynasty of the Ottoman Empire was already in serious decline, and at last disappeared in 1858 when the British dethroned its last Sultan. Therefore, it is most probable that the "Capuchin Friar" who made these prophecies would have viewed a future restoration of Moslem power as an "Ottoman" restoration.

⁴⁴¹ Ibid. p. 71

⁴⁴² Ibid.

the prophesied events to take place during the reign of some great future Christian King. The battles within which he will be engaged (if indeed all these prophecies are about the same man) will run from Northern to Southern Europe.

7. Bernhardt Rembordt (18th Century)

This is another prophet who describes struggles which shall take place during what appears to occur during this time of this “Roman Emperor.”

“Cologne will be the site of a terrible battle. Many foreigners will be slaughtered there; both men and women will fight for their Faith. It will be impossible to prevent this horrible devastation. People will wade up to their ankles in blood. At last, a foreign king will appear and win a victory for the cause of the righteous. The remaining enemy will retreat to the Birch tree country. There, the last battle will be fought for the just cause.

“At that time France will be divided. The German Empire will choose a simple man as the Emperor, who will rule for a short time. His successor will be the man for whom the world has longed. *He will be called a ‘Roman Emperor,’* and he will give peace to the world. A good and happy era will follow. God will be praised on earth, and war will be no more.”⁴⁴³

The “Birch Tree Country” is a name which applies to the German territory known today as Westphalia. Many other prophecies refer to this future decisive battle as the Battle of Westphalia. Many other prophecies also refer to a previous battle which takes place in Cologne. Again, the message ends on a high note of hope that the Faith and the Church will rise above all of the growing problems which we have lived through during the last several centuries. And this hope is tied to talk of Catholic Emperors.

⁴⁴³ *The Prophets and Our times*, p. 178.

8. Old German Prophecy

We quote this prophecy out of historical context to show the similarity between many of the prophecies concerning a final battle wherein the forces of the Great King will defeat antichristian forces in Germany. As with many other prophecies it describes the forces of the North fighting the South. These prophecies consistently describe the forces of the North as those of Russia and Prussia. Some are so explicit as to describe the forces of the North as from the land of Moskva. A simple glance at a globe will show the listener that Moscow, the traditional capitol of Russia, is well North of the bulk of Western Europe.

“When the world becomes godless: revolutions will break out against kings; fathers will be against sons and sons against fathers; dogma will be perverted; men will try to overthrow the Catholic Church; mankind will be lovers of pleasure. A terrible war will find the North fighting and South. *The South will be led by a Prince wearing a white coat with a cross on the front; he will be lame afoot. He will gather his forces at Bremen for Mass.* Then he will lead them into battle beyond Woerl near the Birch-tree country [Westphalia]. After a terrible battle at a brook running eastwards near Berdberg and Sondern, the South will be victorious.”⁴⁴⁴

St. Hildegard also describes the Great Monarch as being lame. She also confirms that the final European battles conducted by the Great Monarch will be fought in Germany. Later, we will hear Catherine Emerick describe how he becomes lame.

9. Brother Anthony of Aachen (19 Century)

Many readers of brief presentations of these foretold battles fought in Europe by the Great King, later to be anointed Holy Roman Emperor, have wondered if there are not more details given

⁴⁴⁴ *The Prophets and Our Times*, p. 143.

somewhere. There are at least dozens of prophecies which do so. For the interested reader, we present the following more detailed account. For the reader who merely wishes to push on, please proceed to the next prophecy of Fr. Nectou.

"Some day war will break out again in Alsace. I saw the French in Alsace with Strassburg at their rear, and I saw Italians fighting with them [as allies of the French]. Suddenly, great transports of troops arrived from the French side. A two-day battle ended with the defeat of the Prussian army. The French pursued the Prussians over the Rhine in many directions. In a second battle, at Frankfurt, *the Prussians lost again and retreated as far as Siegburg, where they joined with a Russian army.* The Russians made common cause with the Prussians. It seemed to me as if Austrians also were aiding the French.

"The battle of Siegburg was more horrible than any before, and its like will never occur again. After some days, the Prussians and Russians retreated and crossed below Bonn, to the left bank of the Rhine. Steadily pressed by their opponents, they retired to Cologne, which had been bombarded so much that only one-fourth of the city remained intact. Constantly in retreat, what was left of the Prussians moved to *Westphalia* where the last battle went against them. People greatly rejoiced because they were freed from the Prussians.

"Then, a new Emperor, *about forty years old*, was elected in Germany, and he met the Pope. Meanwhile, an epidemic broke out in the regions devastated by war, and many people died. *After the battle of Westphalia, the French returned to their country, and from then on there was peace between the French and the Germans.* All exiles returned to their homes. When I begged God to take the terrible vision away, I heard a voice saying: 'Prussia must be humiliated in such a manner that it will never again bring sorrow to the Church.'"⁴⁴⁵

⁴⁴⁵ Ibid. pp. 201-202.

GEOGRAPHIC CONFUSION FACTORS

Part of the problem with interpreting many prophecies is that over time, the meaning of geographic terms changes. What we call "Germany" in 1996 is not necessarily what we normally meant by Germany as short a time ago as 1989. Brother Aachen prophesies "a new Emperor, about forty years old, was elected in Germany" after his French troops win a final battle in Westphalia against "Prussians" and "Russians."

Does Brother Aachen mean by "Germany" the same thing we mean by "Germany"? Brother Aachen (a German) does not say the new emperor is German. He simply says he is elected in Germany. This man has been leading French troops (therefore he is probably French) against Prussian and Russian troops. Brother Aachen is most likely describing an election of a French leader as "a new Emperor," which election probably occurs somewhere in the area of the city of Cologne (French Spelling), or Köeln (German spelling of the same city). Many prophecies must be thought out over and over in order to understand them.



" Locations of battles and related events foretold by Br. Anthony and other private profits.

People usually don't stop viewing natural events through the eyes of the land and culture of their birth just because they become prophets. The area around the city of Cologne (German spelling Köeln) has historically changed ownership many times between what we call Germany and France. According to the *Catholic Encyclopedia*, "in 794 he (Charlemagne) had made his residence at Aachen (Ai-la-Chapelle) where the French and German languages of his people met." Brother Aachen was German. He would therefore primarily view the area (*Köeln*) as German. A Frenchman from the same general era would probably claim that same city (*Fr. spelling Cologne*) as French. To make things even more complex, Brother Aachen distinguishes between Prussians and Germans, which many of the prophecies do. The Prussians are most likely primarily from the territory which we referred to as late as 1989 as East Germany.

10. Fr. Nectou

Again we return to Fr. Nectou:

"When those things come to pass *from which the triumph of the Church will arise*, then will such confusion reign upon earth that people will think God has permitted them to have their own contrary will, and that the Providence of God is not concerned about the world. *The confusion will be so general that men will not be able to think aright*, as if God had withheld His Providence from mankind, and that, *during the worst crisis, the best that can be done would be to remain where God has placed us, and persevere in fervent prayers*. Two parties will be formed in France which will fight unto death. The party of evil will at first be stronger, and the good side will be weaker. At that time there will be such a terrible crisis that PEOPLE WILL BELIEVE THAT THE END OF THE WORLD HAS COME. Blood will flow in many large cities. The very elements will be confused. IT WILL BE LIKE A LITTLE GENERAL JUDGMENT."⁴⁴⁶

COMMENT: Consider the following quote from the above prophecy: "When those things come to pass *from which the triumph of the Church will arise, the confusion will be so*

⁴⁴⁶ *Catholic Prophecy*, pp. 47&48.

general that men will not be able to think aright." If we were to attempt to discern whether that prophecy applied to our time, where would we begin? First of all, the prophecy states that the confusion will be general. It does not say that only the bad will be confused. Today, even many who are trying to be good Christians are confused as to what to believe and/or do on many moral issues.

If all of the conditionally foretold events should come to full fruition, we are told that many will believe it to be the end of the world. If such prophesied events should occur, those people familiar with them will not easily be misled into believing that it is the end of the world. *Those who know their prophecy will know such events are prophesied to well precede the end of the world.* There is an additional point which should be covered. We are all human. Many people who hear these prophesies for the first time wonder where they might go if and when they see these foretold events coming to pass? Where is a place of refuge?

We should repeat a passage from that just quoted. "During the worst crisis, the best that can be done would be to remain where God has placed us, and persevere in fervent prayers." As St. Thomas Aquinas teaches; in the normal course of events, we usually are where God has placed us and wants us. We must have confidence and trust in God. If and when a chastisement comes either for us or some future generation, it would be more or less universal - no *safe* area.

In these prophecies, one reads that the condition of man does not change much from country to country. The evil that man is committing changes little from country to country. The warnings for the world given at Fatima were for the whole world. The promised punishments if men did not change were for the whole world. God's love of all and spiritual protection for those who love him is universal. We need to place our efforts in conversion of our own hearts first, and then pray and work for the conversion of others. That is our duty, that is our task, to faithfully fulfill our duties within our individual state in life.

Fr. Nectou continues:

"A great multitude of people will lose their lives in those calamitous times, but the wicked will not prevail. They will

indeed attempt to destroy the whole Church, but not enough time will be allowed them, because the frightful crisis will be of short duration. *When all is considered lost, all will be found safe. This disaster will come to pass shortly after the power of England begins to wane. This will be the sign.* As when the fig tree begins to sprout and produce leaves, it is a sure sign that summer is near. *England in her turn will experience a more frightful revolution than that of France. It will continue long enough for France to recover her strength; then she will help England to restore peace and order.*"⁴⁴⁷

Comment: England had continuously been a major power from before the time of this prophecy till shortly after the end of WW II, 50 years ago. Then her power began its wane and she began to lose her colonies one by one, losing virtually all of them by the 1970's. How by the means of unaided reason alone could Fr. Nectou have foreseen England's loss of her colonies almost two centuries before the event? One can see that these prophecies, far from merely being "national prophecy wars" are the writings of people from all over Europe serially describing basically the same events.

Fr. Nectou goes on:

"During this revolution, which will very likely be general and not confined to France, Paris will be destroyed so completely that twenty years afterwards fathers walking over its ruins with their children will be asked by them what kind of a place that was; to whom they will answer: 'My child, this was a great city which God has destroyed on account of her crimes.'

"Yes, Paris will certainly be destroyed; but, before this happens, such signs and portents will be seen, that all good people will be induced to flee away from it. After these most frightful events, order will be restored everywhere. Justice will reign throughout the whole world, and the counter-revolution will be accomplished.

"The triumph of the Church will then be so complete that nothing like it has ever been seen before, for this will be the last victory of the Church upon earth.

⁴⁴⁷ Ibid. p. 48.

“Those Christians who are fortunate enough to survive will thank God for preserving them and giving them the privilege of beholding this glorious triumph of the Church.”⁴⁴⁸

This is the prophetic goal upon which we should keep our eyes fixed. This is the ultimate message of hope, a message of consolation. “BE NOT AFRAID!” The details of this prophecy are specific and in-depth. They are delivered by a former Jesuit provincial with a reputation for sanctity amongst his brother Jesuits. This is one of those classic cases in private prophecy where a Catholic has to either believe that the seer genuinely received a prophecy - or - he was crazy or a liar. But would such a man have a reputation for sanctity amongst his fellow Jesuits.⁴⁴⁹ That is not likely. It is intellectually impossible to simply summarily dismiss such detailed prophecy. It is either real, or it is the product of either some form of insanity or a lie. Those are the two horns of the dilemma.

This is a prophecy proclaimed by a Frenchman who speaks of its applying to “the whole world.” You will shortly hear other prophecies mention that immediately after three days of darkness which comes near the end of a chastisement the survivors will envy the dead. But this state of mind will last only a short while. Shortly after that the survivors will be infected with a contagious spirit of hope and optimism due to the most Christian state of affairs by then prevalent in the world. That would fit in very well with Fr. Nectou’s prediction that, “Those Christians who are fortunate enough to survive will thank God for preserving them and giving them the privilege of beholding this glorious triumph of the Church.”

“A man disliked by France will be placed on the throne; a man of the House of Orleans will be made king. It is only after this event that the counterrevolution will begin.”⁴⁵⁰

⁴⁴⁸ Ibid.

⁴⁴⁹ The author was Jesuit trained and is familiar with classic “Jesuit jokes.” Therefore he is also aware of the potential for good-natured humorous responses this question might generate from priestly ranks outside the Society of Jesus. Fr. Nectou’s prophecies are not signed “God, S.J.”

⁴⁵⁰ *The Christian Trumpet*, p. 46.

11. Jeanne le Royer (Sister of the Nativity) (18th Century)

Sr. Jeanne was born on February 24th, 1731, in Brittany, France, and became a nun in 1755. She entered the Monastery of St. Clare of Fougeres. This order of nuns was called the "Urbanists." Her religious name was "Sister of the Nativity." She was totally illiterate, and many years before the French Revolution she foretold it in great detail. In 1790, by command from God, she told all her visions and previsions to the Spiritual Director of her monastery, the Abbe Genet, in fifty conferences, who wrote them down. She said:

*"The knowledge of these things shall contribute to the salvation of many souls, and form a treasure for the faithful of the last age of the world."*⁴⁵¹

Comment: HERE AGAIN WE HAVE A PROPHET STATING THAT IT WILL BE OF GREAT ADVANTAGE TO BE CONVERSANT WITH THESE PROPHECIES -- EVEN TO THE POINT OF CONTRIBUTING TO THE SALVATION OF MANY SOULS. This is only one of the prophets who has said exactly the same thing. This is one of the author's strongest motivations in making these prophecies known. Sr. Jean continues:

"I had a vision: Before the Father and the Son - both seated -- a virgin of incomparable beauty, representing the Church was kneeling. The Holy Ghost spread His wings over the virgin and two other persons. The wounds of Our Lord seemed alive. Leaning on the Cross with one hand, He offered to His Father with the other hand the chalice which the virgin had given to Him. She supported the Chalice which the Master held in the middle. The Father placed one hand on the cup and raised the other to bless the virgin.

"I noticed that the chalice was only half-filled with blood, and I heard these words spoken by the Saviour at the moment of presentation: '*I shall not be fully satisfied until I am able to fill it right up to the brim.*' I understood then that the contents of the chalice represented the blood of the early martyrs, and that *this vision had reference to the last per-*

⁴⁵¹ *Ibid*, p. 115.

secutions of the Christians, whose blood would fill the chalice, thereby completing the number of martyrs and predestined. For at the end of time, there will be as many martyrs as in the early Church, and even more, for the persecutions will be far more violent. Then the Last Judgment will no longer be delayed.”⁴⁵²

That Sister Jeanne’s vision covers a fairly broad sweep of history is betrayed by the following sequence from this vision.

“I see in God that -- a long time before the rise of Antichrist -- the world will be afflicted with the many bloody wars. Peoples will rise against peoples, and nations will rise against nations, sometimes allied, sometimes enemies, in their fight against the same party. Armies will come into frightful collisions and will fill the earth with murder and carnage.⁴⁵³

“As well as that, I see that the earth will be shaken in different places by frightful earthquakes. I see whole mountains cracking and splitting with a terrible din. *Only too happy will one be if one can escape with no more than a fright;* but no, I see come out of these gaping mountains whirlwinds of smoke, fire, sulphur, and tar, which reduce to cinders entire towns. *All this and a thousand other disasters must come before the rise of the Man of Sin (Antichrist).*”⁴⁵⁴

COMMENT: Notice that in 1790 Sr. Jeanne says “*A long time before the rise of Antichrist -- the world will be afflicted with the many bloody wars*” and “*All this and a thousand other disasters must come before the rise of the Man of Sin*”

There have been many conflicts during the two centuries since Sr. Jeanne made that prophecy. But “*the World*” was not afflicted as such till World War I (1914-1918), which was dubbed at the time as “the war to end all wars.” However, World War II began a mere twenty-one years later (1939-1945). Six years later the Korean War broke out (1950-1953) during which troops from all over the world fought under the banner of the United Nations against the combined armies of Communist China and North Korea. Only nineteen

⁴⁵² *Catholic Prophecy*, p. 54.

⁴⁵³ *Ibid.*

⁴⁵⁴ *Ibid.*

years later the Vietnam War broke out (1964-1973) under the aegis of SEATO⁴⁵⁵, which is a regional subunct of the U.N. Not since the Crusades have troops from so many nations been embroiled in singular conflicts as they have been in the 20th century.

We again repeat Sr. Jeanne's prophecy, "*A long time before the rise of Antichrist -- the world will be afflicted with the many bloody wars.*" *Would not a reasonable conclusion from this prophecy be that, it is still "a long time" till the "Rise of Antichrist."* That conclusion forms a consistent pattern in *approved* prophecies, the thesis that a significant period of time still remains before the coming of Antichrist.

"I saw in the light of the Lord that the faith and our holy Religion would become weaker in almost every Christian kingdom. GOD HAS PERMITTED THAT THEY SHOULD BE CHASTISED BY THE WICKED IN ORDER TO AWAKEN THEM FROM THEIR APATHY. And after the justice of God has been satisfied, He will pour out an abundance of graces on His Church, and He will spread the Faith and restore the discipline of the church in those countries where it had become tepid and lax.

*"I saw in God that our Mother, Holy Church, will spread in many countries and will produce her fruits in abundance to compensate for the outrages she will have suffered from the impiety and the persecutions of her enemies."*⁴⁵⁶

These are some of the many *messages of hope* upon which we should keep our souls, our minds, and our hearts riveted, particularly if a foretold chastisement should happen during our lifetime. And we must remember that according to Sr. Jeanne (and many other prophets), God permits a chastisement to "*awaken us from our apathy.*" *That is a Divine Mercy.*

"I saw that the poor people, weary of the arduous labours and trials that God sent to them, shall then be thrilled with a joy that God will infuse in their good hearts. The Church will become by her faith and by her love, more fervent and more flourishing than ever. Our good Mother the Church will witness many amazing things, even on the part of her

⁴⁵⁵ "SouthEast Asia Treaty Organization."

⁴⁵⁶ *Catholic Prophecy*, pp. 55&56.

*former persecutors, for they will come forward and throw themselves at her feet, acknowledge her, and implore pardon from God and from her for all the crimes and outrages that they had perpetrated against her. She will no longer regard them as her enemies, but she will instead welcome them as her own children.*⁴⁵⁷

In ages past and present the poor we have had with us, and according to Christ, they will always be with us. He said, "The poor you will always have with you." But in simpler times before the advent of the industrial revolution, the poor at least had time for reflection. Their work entailed to some degree a sense of accomplishment. Their jobs for the most part were not dehumanizing.

Today a large percentage of the poor spend their lives in factories that even our modern psychologists and sociologists describe as enervating and dehumanizing. In centuries past only condemned felons were committed to such work conditions. According to *approved* prophecies, in the reign of peace to come even the poor will be accorded lives of dignity and will again experience a sense of accomplishment in their work.

One of the most interesting patterns in many prophecies is that they accurately predict specific social phenomena for later eras. These phenomena are later secularly recognized and corroborated by social scientists of a later age. In almost every case these social scientists are totally unaware of the fact that the phenomena were prophesied by Catholic prophets centuries in advance.

Sr. Jeanne continues:

"I saw in God's essence a numerous assembly of ministers of the Church, who like an army in battle array, and like a firm and unflinching column, shall sustain the rights of the church and of her Head, and shall restore its ancient discipline."⁴⁵⁸

Over and over we hear a description of a future chaos and disorder in the Church, lack of obedience to authority. Here again we hear the oft-repeated phrase about a restoration of former disciplines

⁴⁵⁷ Ibid. p. 56.

⁴⁵⁸ *The Christian Trumpet*, p. 116.

after the period of disorder and disobedience to God's law. The large assembly of pastors is probably the foretold Great Council.

There are many recognizable patterns in these prophecies. They come from many different centuries, countries, cultures, and from people of differing vocations. Some are priests, some are nuns, some are laity. Some are cloistered and some live in the world. Some are illiterate and some are highly educated. The patterns are not to be found in these prophets backgrounds. The consistent patterns which exist are in the prophesied events themselves, their disclosed causes, and the sincerity of the Christian lives of these prophets. Those patterns become more and more evident as one becomes familiar with a broader base of *approved* prophecy. Sr. Jeanne continues,

*"All the false religions will be abolished; all the abuses of the Revolution will be destroyed; the altars shall be reestablished, and our religion will flourish more than ever."*⁴⁵⁹

Sr. Jeanne goes on to describe the joy of the Church during a future period of peace.

*"I see in God that the Church will enjoy a profound peace over a period which seems to me to be of a fairly long duration. This respite will be the longest of all that will occur between the revolutions from now till the General Judgment."*⁴⁶⁰

"One day I found myself in a vast plain alone with God. Jesus appeared to me, and from the top of a small hill, showing to me a beautiful sun on the horizon, He said dolefully: 'The world is passing away and the time of My second coming draws near. When the sun is about to set, one knows that the day is nearly over and that the night will soon fall. Centuries are like days for me. Look at this sun, see how much it still has to travel, and estimate the time that is left to the world.'

"I looked intently and it seemed to me that the sun would set in two hours. Jesus said: 'Do not forget that these are not

⁴⁵⁹ *The Christian Trumpet*, p. 117.

⁴⁶⁰ *Catholic Prophecy*, p. 57.

millenaries, but only centuries, and they are few in number.' But I understood that Jesus reserved to Himself the knowledge of the exact number, and I did not wish to ask Him more. *It sufficed me to know that the peace of the Church and the restoration of discipline were to last a reasonably long time.*⁴⁶¹

Once again we find reference to an extended period of peace and harmony for the Church and her members. Notice that there is no mention of Antichrist or the Parousia prior to this age of peace. This age of peace which Sr. Jeanne says seemed "*to be of a fairly long duration*" is prophesied to precede the coming of Antichrist and therefore precede the Parousia. Dozens of these *approved* prophecies state the same chronology of events:

- (1) Mankind is warned of a "conditional" chastisement. It can be averted if mankind will heed God's prophetic warnings. If man does not so heed the warnings, a chastisement will occur which will seem so terrible that many people who are unfamiliar with prophecy will erroneously think it is the end of the world,
- (2) which is followed by a calm grace-filled period of peace for the Church and the world,
- (3) since people usually cannot withstand an extended period of peace and prosperity, a general falling away from the faith follows, and then,
- (4) the beginning of events which leads to the coming of Antichrist.
- (5) These events are prophesied to extend over "a fairly long duration" of time. Just exactly what "a fairly long duration" of time is, we do not know, but,
- (6) the series of events described in these *approved* private prophecies exclude the possibility that Antichrist and/or the Parousia are just around the corner.

These prophecies are truly messages of consolation for a faithful Catholic. Every one of these prophets says that God is sending these prophetic warnings to console rather than to afflict the righteous. There is nothing for a good Christian to fear in them. On the contrary they are a source of hope. The reference to centuries in-

⁴⁶¹ *Catholic Prophecy*, pp. 58&59.

stead of millenaries is given from the Divine perspective and must be balanced with the statements about an era of peace *of a fairly long duration*. Could not five or fifteen centuries for that matter appear to be about two hours from the Divine perspective to which a “thousand years is as a day?”

This time-line could possibly also be a literal one implying only a few centuries left till the end of the world. But speculation accomplishes absolutely nothing since “no one knows the day nor the hour” of the Lord’s Second Coming. Sr. Jean shows a healthy regard and appreciation for this principle when she says, “*It sufficed me to know that the peace of the Church and the restoration of discipline were to last a reasonably long time.*” That period of peace has not occurred yet. It is something to look forward to, if not for us, then perhaps for our children or grandchildren. As Mary said at Fatima, “In the end, my Immaculate Heart will triumph, and a certain period of peace will be given to the world.”

Sr. Jeanne states further:

“The storm began in France, *and France shall be the first theatre of its ravages after having been its forge.*

“But the Church in Council assembled shall one day strike with anathemas, pull down and destroy the evil principles of that criminal constitution. What a consolation! What consolation, what joy for all the truly faithful!”⁴⁶²

Here we find another reference to a future Council of the Church, which prophesies the “Council” will increase the number of defined dogmas and positively affect the practice of the Faith.

12. The Ecstatic of Tours

“Before the war breaks out again, food will be scarce and expensive. There will be little work for the workers, and fathers will hear their children crying for food. There will be earthquakes and signs in the sun. *Towards the end darkness will cover the earth.*”⁴⁶³

⁴⁶² *The Christian Trumpet*, pp. 116&117.

⁴⁶³ *Catholic Prophecy*, p. 37.

This is another prophecy which predicts a general economic collapse. It will not be limited to France. Also, we are given the timing that the THREE DAYS OF DARKNESS WILL COME TOWARD THE END OF A CHASTISEMENT.

Many of the prophecies state that this Minor Chastisement (which is prophesied to precede Antichrist by a significant period of time) will be like a little general judgment. It appears to be a foretaste of the Major Chastisement or Tribulation of Antichrist and cataclysmic events foretold for the Parousia. It will contain many of the same *elements* foretold for the time of Antichrist and the Parousia, *but to a lesser degree*. For instance, this and other prophecies confirm there will be some “earthquakes and signs in the sun” during the Minor Chastisement, which is prior to the time of Antichrist.

*“When everyone believes that peace is assured, when everyone least expects it, the great happenings will begin. Revolution will break out in Italy almost at the same time as in France. For some time, the Church will be without a Pope. England, too, will have much to suffer.”*⁴⁶⁴

All the prophecies which discuss the issue state that the problems will begin in France and Italy at almost the same time. The reader has already seen an almost identical prophecy from Blessed Anna Maria Taigi. It is unclear from many of the prophecies whether the Church will actually be “without a Pope,” or, there will be a Pope who will be in hiding. Other prophecies predict the murder of a Pope. There is the third possibility that these are two separate incidents. The prophecy continues,

“The revolution will spread to every French town. Wholesale slaughter will take place. This revolution will last only a few months but it will be frightful; blood will flow everywhere because the malice of the wicked will reach its highest pitch. Victims will be innumerable. Paris will look like a slaughter house. Persecutions against the Church will be even greater, but it will not last long. All churches will be closed, but only for a very short time in those towns where

⁴⁶⁴ Ibid.

disturbances are least. Priests will have to go into hiding. The wicked will try to obliterate everything religious, but they will not have enough time.”⁴⁶⁵

Another repetitive part of the prophecies is that the height of the persecutions in France will last but a short time. It will not last long enough for the forces of evil to accomplish all of their goals. Also, this prophecy made in 1863 cannot be referring to the French Revolution; which was by then three quarters of a century old. This prophesied revolution in France is something which has not happened since the time of this prophecy.

“Many bishops and priests will be put to death. *The Archbishop of Paris will be murdered.* Many other priests, in Paris, will have their throats cut because they will not have time to find a hiding place.”⁴⁶⁶

“In those days, France will receive no human assistance. She will be alone and helpless. At this juncture, the French people will turn back to God and implore the Sacred Heart of Jesus and Mary Immaculate.

“*The French people will ask for the good King*, he who was chosen by God. He will come, this saviour whom God has spared for France, this king who is not wanted now because he is dear to God’s Heart. He will ascend to the throne; he will free the Church and reassert the Pope’s rights.”⁴⁶⁷

Subsequent to this prophecy, Monsignor Darboy, the Archbishop of Paris was “executed” by leftist revolutionaries on May 24, 1871. This “execution”⁴⁶⁸ was carried out by an order of the executive committee of the Commune of Paris during its infamous 70 days of rule. It occurred just as Our Lady had predicted to St. Catherine Laboure.

Since in the “legal” sense this was labeled an “execution” there is a question as to whether this was the murder predicted by the Ecstatic of Tours quoted above. But the Ecstatic immediately con-

⁴⁶⁵ Ibid.

⁴⁶⁶ Ibid.

⁴⁶⁷ Ibid.

⁴⁶⁸ Bishop Darboy was an innocent man. All he had done was try to be a good priest and bishop. He was murdered by these 18th Century communist revolutionaries.

tinues with the contemporaneous prophecy that, "Many other priests, in Paris, will have their throats cut because they will not have time to find a hiding place." This definitely appears to be discussing another persecution of the Church in France, most specifically in Paris. There are other prophecies which make an almost identical statement about murder of priests in Rome at the height of an Italian crisis. That Italian crisis is prophesied to be almost contemporaneous with the violence in France.

13. Bl. Anna-Maria Taigi (19th Century)

Here we shall repeat Anna Maria's description of the three days of darkness to tie it in with the rest of her predictions.

"God will send two punishments; one will be in the form of wars, revolutions and dangers originating on earth, the other will be sent from Heaven. There shall come over the whole earth an inner darkness that will last three days and three nights. Nothing will be visible, and the air will be pestilent and foul and will harm, though not exclusively, the enemies of religion.

*"During those three days of darkness artificial light will fail, only blessed candles will burn. During those days of darkness, the faithful should remain in their houses, praying the Holy Rosary and asking God for mercy."*⁴⁶⁹

Comment: Anna Maria is quoted in this book from several different sources. She is heavily quoted by numerous Catholic authors simply because she is so well-known. She is also so highly respected in the Church that she is one of a handful of private prophets to merit specific mention in various Catholic encyclopedias.

It is a major point of the prophecies that of the punishments to come during the chastisements that *most of them will have been created by man*. Man is responsible for the suffering to come -- NOT GOD. The chastisement which God per se will send, will be that which ends the formal chastisement, the three days of dark-

⁴⁶⁹ *The Last Times*, Rev. Benjamín Martín Sánchez, SSD, Pub: Opus Reginæ Sanctissimi Rosarii, Zamora, Espania, 1971, p. 47. [The author has quoted this prophecy several times throughout the book - utilizing several different versions. That does not mean that it has been interpolated. It is simply a function of style in the various translations from its original 19th Century Italian.]

ness in which all of the enemies of Him and of the people of God will perish. God sends His part of the chastisement as a mercy to end it all -- to save his people additional suffering. The rest He allows to happen to bring man to his senses.

Anna Maria continues:

"All the enemies of the Church, whether known or unknown, will perish over the whole earth during that universal darkness, with the exception of a few who will be converted. St. Peter and St. Paul will intervene in the election of a new Pope."⁴⁷⁰

All of the above quotes from Anna Maria are included in her Beatification document in Rome.

Prophets repeatedly state that during the three days that almost every enemy of the Church still alive will die. The vast majority of those who survive will be God-fearing people. The prophecy that a Holy Father will have to flee Rome at some time during a chastisement repeats itself over and over again in these prophecies.

"France shall fall into a frightful anarchy. *The French shall have a desperate civil war in the course of which even old men will take up arms.* The political parties, having exhausted their blood and their rage without being able to arrive at any satisfactory settlement, shall agree at the last extremity to have recourse to the Holy See. Then the Pope shall send to France a special legate ... In consequence of the information received, his Holiness himself shall nominate a most Christian king for the government of France."⁴⁷¹

"After the three days of darkness, St. Peter and St. Paul, having come down from Heaven will preach in the whole world and designate a new Pope. A great light will flash from their bodies and will settle upon the cardinal who is to become Pope. Christianity, then, will spread throughout the world. *He is the Holy Pontiff, chosen by God to withstand the storm.* At the end, he will have the gift of miracles, and his name shall be praised over the whole earth."⁴⁷²

⁴⁷⁰ Ibid.

⁴⁷¹ *Catholic Prophecy*, p. 45.

⁴⁷² Ibid.

“Whole nations will come back to the Church and the face of the earth will be renewed. *Russia, England, and China will come into the Church.*”⁴⁷³

Notice that Blessed Anna Maria, an Italian, is emphasizing the importance of foretold events in France. For some reason, events in France appear to be central to all of this. Also, Anna Maria is only one of several prophets to predict that “Russia, England, and China” will at some point rejoin the Church more or less en masse. *The prophesied events engage the whole world, both in its foretold tribulation, and also in its joyful restoration.*

14. Nursing Nun of Bellay (19th Century)

“All these things shall come to pass once the wicked have succeeded in circulating large numbers of bad books.”

There are a number of prophecies which refer to the vast number of “bad books” which will be in print. They repeat over and over again that these “bad books” will be in large part responsible for the disordered thinking of some future time. Many of them add that “common people” (who will in a later age be able to read) will be lead astray by them. It is difficult for us to remember that as recently as one hundred and fifty years ago, the majority of the “common people” were illiterate.

This was not, however, universal. Many Catholic dioceses had “cathedral schools” where children from average families who wished to do so could receive an education free of charge. But only a small percentage availed themselves of the opportunity. Most of them instead sought to learn a trade. In those days a trade often provided a better and more reliable source of income than formal education did.

The predicted “leading astray” will not be unique to the common people. The prophets who discuss this issue simply make a somewhat startled announcement that “common people” will at some time in the future be able to read. The prophecies include the upper class and many of the clergy and episcopate in this being “lead astray by bad books.” The good news is that according to the prophecies, many of the bishops who were previously wracked by

⁴⁷³ Ibid.

indecision will, in the end, stand firm with the Pope. Many of these good bishops, according to a number of prophecies, will also distinguish themselves with extremely heroic martyrdom.

15. Venerable Anna-Katerina Emmerick (18th Century)

Sister Emmerick was an Augustinian nun. She was born in Germany in 1774, spent a life of sufferings, and died in 1824 in her native country. She bore the stigmata of Our Lord and went through continual suffering for Him. She lived on the Blessed Eucharist alone for many years.⁴⁷⁴

April 12, 1820. "I had another vision of the great tribulation."

October 22, 1822. "I saw the battle also. The enemies were far more numerous, but the small army of the faithful cut down whole rows [of enemy soldiers]. During the battle, the Blessed Virgin stood on a hill, wearing a suit of armor. It was a terrible war. At the end, only a few fighters for the just cause survived, but the victory was theirs."

This is one of many prophecies which state that "the just" will be heavily outnumbered in a chastisement. These prophecies say that Our Lady will miraculously help the predominantly Christian forces. Ven. Anna continues,

July 26, 1820. "I have a vision of the holy Emperor Henry. I saw him at night kneeling alone at the foot of the main altar in a great and beautiful church ... and I saw the Blessed Virgin coming down all alone. She laid on the Altar a red cloth covered with white linen. She placed a book inlaid with precious stones. She lit the candles and the perpetual lamp ... Then came the Saviour Himself clad in priestly vest-

⁴⁷⁴ Anna Katerina's "works" were transcribed in part by a volunteer secretary, who was not deemed by some Churchmen to be particularly reliable. That having been said, it must be noted that as mentioned in the next two pages, the author has in his possession some printed copies of her prophecies describing in some startling details what is probably a post-1967 Mass. This copy was printed over 80 years prior to the post-Vatican II changes in the Mass. This kind of apparent prophetic gift is difficult to explain away with the fact that she had a questionable secretary -- because the prophesied event appears to have already come true.

ments. He was carrying the chalice and the veil. Two Angels were serving Him and two more were following ... His chasuble was a full and heavy mantle in which red and white could be seen in transparency, and gleaming with jewels ... Although there was no altar bell, the cruets were there. The wine was as red as blood, and there was also some water. *The Mass was short. The Gospel of St. John was not read at the end.* When the Mass had ended, Mary came up to Henry (the Emperor), and she extended her right hand towards him, saying that it was in recognition of his purity. Then, she urged him not to falter. Thereupon I saw an angel, and he touched the sinew of his hip, like Jacob. *He (Henry) was in great pain; and from that day on he walked with a limp...*⁴⁷⁵

16. Sometimes Things Are *Not Necessarily* What They First Appear to Be

[Here we interrupt the prophecies of Sr. Emmerick for the following comments, which may at first seem to be of interest only to students of liturgical history. *But that is not the case at all* -- as should become obvious by the end of the commentary.]

Some commentaries on this prophecy of Sr. Emmerick's which have been written since 1967, state that her prophecy that "The Gospel of St. John was not read at the end" is *proof-positive* that she was referring to the Mass we have had since 1967. The following example is taken from only one of many such commentaries,

"It is interesting to note, too, that St. John's Gospel "was not read at the end." *This new development was foreseen 140 years ago by Sr. Emmerick.*"⁴⁷⁶

That commentary, which was written in 1970, assumes that Sr. Emmerick is referring to the Latin Rite Mass which has been said in most parishes since 1967. But that was not necessarily so, because

⁴⁷⁵ *Catholic Prophecy*, Yves Dupont, Tan Books and Publishers, 1970, p. 62.

⁴⁷⁶ *Ibid.*

there were legitimate exceptions to the reading of the “Last Gospel” prior to 1967.⁴⁷⁷

That having been said, assuming this prophecy/vision is genuine, the author does personally consider it to be *highly probable* (but not certain) that the Mass which Sr. Emmerick saw in her vision was *some* post 1967 Latin Rite Mass. And *if so*, how could anyone without the gift of prophecy have foreseen 140 years ahead of time that:

- (1) Some day the Last Gospel would not regularly be read (as it was at the vast majority of Latin Rite Masses of her time), and,

⁴⁷⁷ In 1570, Pope Pius V published his Papal Bull *Quo Primum*, which was intended to regulate the Latin Rite Masses. One of its requirements was that the “Last Gospel” (alternately known as the “Gospel of St. John”) must be read at the end of Mass. Pope Paul VI’s *New Order of the Mass*, which was promulgated in 1967, removed that previous requirement. *Quo Primum* made exceptions for any demonstrable local, monastic, or diocesan tradition, or a tradition within a religious order, which was different from the requirements proposed by *Quo Primum*, which tradition had to be of at least 200 years duration prior to the issuance of that document. This was particularly apropos with the “Last Gospel,” since the “Last Gospel” itself was a very late addition to the Latin Rite. It does not stem from early Roman liturgies.

“The first evidence of the Gospel of St. John at the end of the Mass—it is a question here primarily of a private Mass—is found in the *Ordinarium* of the Dominicans, which was fixed in 1256” *The Mass of the Roman Rite: Its Origins and Development (Missarum Sollemnia)*, Rev. Joseph A. Jungmann, S.J., Prof. of Theology, University of Innsbruck, Benziger Brothers, Inc. Vol. 2, p. 448.

Observe that even this provision is only for Dominican private (not public) Masses. Even as late as 1558, the issue of the “Last Gospel” was not firm even in Rome itself.

“When in the year 1558, the first general chapter of the Society of Jesus (the Jesuits), convened to choose a successor to St. Ignatius, expressed the desire to make the rite of the Mass uniform within the order, the last Gospel was one of the points that still hung in the balance even in Rome itself.” *Ibid.* p. 449.

In the light of this background it should be easier to understand the relevancy of some of the following historical facts. Jungman states in 1955, “the Carthusians have not yet taken the last Gospel into their rite even today, just as they have not inserted the last blessing.” (*Ibid.*) There were many other “exceptions,” wherein entire orders or dioceses availed themselves of the “tradition” exceptions to *Quo Primum*. e.g., the Ambrosian Liturgy (which is said in the entire Diocese of Milan, Italy) since it was of great antiquity, never adopted the rubrics of *Quo Primum*. Another example, while the Dominicans did have the “Last Gospel” in their Mass (since they were the primary promoters of it to begin with), they never did accept the norms of *Quo Primum*, but under the terms of that Papal Bull, retained their traditional Eucharistic Liturgy.

- (2) the Mass would have been shortened (but she could also have been describing a "Quo Primum" "low" Mass), and,
- (3) there would be no altar bells for the altar servers to ring on several occasions during the Mass (bell ringing which since 1969 has become an uncommon practice)?

In case someone wonders if someone later tampered with or manipulated this prophecy; *the author has seen copies of it which were physically printed over 100 years ago -- over 80 years before the changes in the Mass. There was no after-the-fact tampering with this prophecy -- its physical validity prior to the beginning of the 20th century is indisputable!*

"August to October 1820. 'I see more martyrs, not now but in the future ... I saw the secret sect relentlessly undermining the great Church. All over the world, good and devout people, especially the clergy, were harassed, oppressed, and put into prison. I had the feeling that they would become martyrs one day.

"Then, I saw an apparition of the Mother of God, and she said that the tribulation would be very great.'

"October 1, 1820. 'The Church is in great danger. We must pray so that the Pope may not leave Rome; countless evils would result if he did.'

*"In those days, Faith will fall very low, and it will be preserved in some places only."*⁴⁷⁸

If this prophecy sounds like it could not be for our time, one has a right to his opinions. But with legitimate polls clearly showing that as of the mid-1980's, eighty percent of the Catholics of child bearing years were practicing illicit methods of birth control; how could anyone believe that the faith is being maintained whole and integral in anything but "a few places only." Wouldn't any realist also know that things are currently getting worse -- not better.

..

⁴⁷⁸ Ibid. p. 69.

*"I see many excommunicated ecclesiastics who do not seem to be concerned about it, nor even aware of it. Yet, they are excommunicated whenever they cooperate to (sic) enterprises, enter into associations, and embrace opinions on which an anathema has been cast. It can be seen thereby that God ratifies the decrees, orders, and interdictions issued by the Head of the Church, and that he keeps them in force even though men show no concern for them, reject them, or laugh them to scorn."*⁴⁷⁹

Here again we see facets of our age described in exactitude. In the so-called Catholic academic community, Church law is to a great degree laughed to scorn. Recent attempts by Rome to establish Catholic order in American Catholic universities is publicly met with derision and ridicule in the name of "academic freedom." The thought that the Church has a right and duty to regulate her own is met with open challenges.

Anna Katerina continues:

*"Then, I saw in the distance great legions approaching. In the foreground I saw a man on a white horse. Prisoners were set free and joined them. All the enemies were pursued. Then, I saw that the Church was being promptly rebuilt, and she was more magnificent than ever before."*⁴⁸⁰

A commentary: Given the chronology of the other events Katerina has previously foretold, the man on the white horse is most probably the Great Monarch. *This prophecy could easily be mystical in its reference to him being on a horse, But many other prophecies also say that he will subsequently lead his troops into battle on a horse.* One prophecy states he will mount his horse from the right side. That is highly unusual.

Most horsemen in most cultures have mounted their horses from the left side. The only major historic counter-example has been the American Indian horsemen. There are two reasons most cultures mount a horse from the left-hand side, (1) most people are right-handed. It is easier for someone who is right-handed to mount

⁴⁷⁹ Ibid.

⁴⁸⁰ Ibid. p. 63.

his horse from the left. (2) A right handed cavalryman wears a hand-held weapon such as a sword on his left side. When wearing a sword or other weapon on ones left side, it is almost impossible to mount a horse from the right.

The natural ease of mounting from the left became custom in most of the world through military usage. If a man were to have continuous pain in his left hip, it would be much easier to mount from the right side. Several prophecies state that this great prince, monarch, or king, will walk with a limp caused by pain in his hip. One of them even discloses the source of that pain.

17. War on Horseback?

The prophecies state that during this period, Europe will have been ravaged by general and civil wars for several years before the rise of the Great King. A future general leading his troops on horseback may seem ludicrous to us in the late 20th century -- unless we review some 20th century precedents.

Hitler's highly mechanized German Army invaded Russia during WW II. Two years later when that same army retreated back to Germany in defeat, much of their transportation was provided by commandeered Russian horses pulling German cars and trucks for which the Wehrmacht no longer had spare parts or fuel.

In much the same way the Spanish Civil War began as a mechanized conflict and ended utilizing much horsepower. In the 1980's, the Afghan guerrillas who depended almost exclusively upon horsepower for transportation fought the modern Russian Army to a standstill. This has now happened again in mountainous Chechnia. The Russian army managed to push the Chechnians out of their capital but could not subsequently control the countryside. The Chechen's guerrillas are now dependent on horsepower.

Modern warfare is highly dependent upon intact supply lines and/or well maintained roads especially in rugged terrain, without which, warfare quickly becomes primitive. Even when both those elements are in place, a non-mechanized force, if brilliantly led, can often fight a modern army to a standstill. After an extended period of general and civil war, having a military commander on horseback during a future "chastisement" might not be unrealistic at all. Many military historians might even call it humanly *predictable*.

18. Venerable Isabel Canori-Mora (1774-1825)

Isabel prophesied:

“All men shall rise one against the other, and they shall kill one another without pity. During this sanguinary conflict the avenging arm of God will strike the wicked, and in His mighty power He will punish their pride and presumption. *God will employ the powers of hell for the extermination of these impious and heretical persons who desire to overthrow the Church and destroy it to its very foundation ... Innumerable legions of demons will overrun the earth, and shall execute the orders of Divine justice by causing terrible calamities and disasters; they will attack everything; they shall injure individual persons and entire families ... Nothing on earth shall be spared. God will allow the demons to strike with death those impious men, because they gave themselves up to the infernal powers, and have formed with them a pact against the Catholic Church.*”⁴⁸¹

“*Happy will be all true and good Catholics!* They shall experience the powerful protection of the Holy Apostles, St. Peter and Paul, who will watch over them lest they be injured ... These spirits shall plunder every place where God has been outraged, despised, and blasphemed; the edifices they profaned will be pulled down and destroyed, and nothing but ruins shall remain of them.”⁴⁸²

Comment: It is interesting to note the reference to “impious heretics” attempting to destroy the Church. The irony is that according to this and many other prophecies, at God’s command it will ultimately be completely stopped by the demons themselves. Ironically, it will be the demons themselves who stop the blasphemies, sacrileges, and heresies which they have tempted poor sinners to perform. *In the denouement of this evil age even the demons from Hell will serve the will of God.*

This is not a novel prophetic concept. In much the same way the Apocalypse tells us that during the Reign of Antichrist, God

⁴⁸¹ *The Prophets and Our Times*, p. 190.

⁴⁸² *Christian Trumpet*, 1873.

will issue a direct command or encouragement to the “Kings and Antichrist” to destroy the “New Babylon.” Scripture even tells us that those whom God shall cause to destroy “New Babylon” will lament the loss of the city. In spite of their rebellion against God, they will nevertheless on occasion be the instruments of His will in destroying evil.

If one takes the above prophecies literally, without the solace of Faith in God it becomes almost overwhelmingly terrifying. But now comes the aftermath - which is wonderful. Isabel describes what happens after the above described conflagration:

“Then a great light appeared upon the earth which was the sign of the reconciliation of God with man. The angels conducted before the throne of the prince of the Apostles the small flock that had remained faithful to Jesus Christ. These good and zealous Christians testified to him the most profound respect, praising God and thanking the Apostles for having delivered them from the common destruction, and for having protected the Church of Jesus Christ by not permitting her to be infected with the false maxims of the world.”⁴⁸³

Lastly: from the context of this and other prophecies it is clear that Isabel is referring to Sts. Peter and Paul protecting Christians as regards their faith. There is no absolute guarantee that Christians will not suffer physically. After further discussion of the chastisement, she continues:

“St. Peter then chose the new Pope. The Church was again organized; religious orders were reestablished; the private families of ordinary Christians, through their great fervor and zeal for the glory of God, became like the most exemplary religious communities. Such is the glorious triumph reserved for the Catholic Church; she shall be praised, honored, and esteemed by all men.”⁴⁸⁴

Many other prophecies say that almost the whole world will be Catholic during an age of peace which is to come. That pattern

⁴⁸³ *The Prophets and Our Times*, p. 191.

⁴⁸⁴ *Ibid.*

repeats itself over and over again in the prophecies. Other prophecies confirm that St. Peter in some manner will be instrumental in the selection of a new Pope.

When the author first read the above prophecy, he frankly was not favorably impressed. Not yet having read almost identical prophecies from numerous canonized Saints, and knowing virtually nothing of the miracles and holy life of Isabel Canori Mora, he thought this prophecy was some kind of pathetic Catholic Triumphalist delusion. The author has been there. Like his peers, he is the product of a skeptical age. But upon learning of many other very specific prophecies of Isabel that did come true as predicted, the author was finally intellectually forced to reserve intellectual judgment on the matter.

In the opinion of the author, the above prophecies of Isabel are related to the three days of darkness and its aftermath.

Military leader in addition to Great Monarch

19. Bug De Milhaus (d. 1848)

There are numerous prophecies which lead one to believe that the "Great King" will have many allies in his struggle. There are prophecies about a Polish military leader who will also fight side by side with the Great King. You are about to read a prophecy about a great Spanish military leader of the future. From correlations of literally hundreds of such prophecies which would take many volumes for a systematic presentation of their contents, it appears that early in the conflict, the man who is later to emerge as the "Great King" is *one of many* Catholic leaders fighting for the Faith. Only later does the "Great King" develop into their central commander.

Many prophecies suggest that Spain may become some kind of safe haven for Western European Catholics fleeing the fighting during the chastisement. Since these Spanish prophecies appear to be somewhat central to the outcome of European events, we will look briefly at them. The author has unfortunately never seen an original manuscript of the following prophecy, so it is simply described as it appears in Fr. Sanchez' book, *The Last Times*.

Bug de Milhas was born about the middle of the 18th century and died in 1848 when he was nearly one hundred years old. Because of his holy life he was venerated throughout the whole region of the Pyrenees, where he lived in the little village of Cominges. He made many predictions which have been fulfilled. He made the following prophecy about a future Battle of the Pyrenees.

Bug de Milhas predicts:

"A war, in Europe, is announced by name and their prophecies will be fulfilled. That war will ravage all places. Pestilence and many other plagues will scatter terror every where. The fanaticism of false beliefs and of intolerant parties will fill many countries with victims. Iberia (Spain and Portugal) will be the asylum of all its refugees. Catholics fleeing from the fury of their enemies will seek refuge in Spain.

"Then the region of the river Tajo (Spain and Portugal) will produce a valiant warrior similar to the Cid and he will be as religious as Ferdinand III who, planting the standard of the faith, will unite around himself innumerable armies. With his army he will go out to meet a formidable giant who, with his ferocious soldiers, will advance towards the conquest of the Peninsula.

"The Pyrenees will witness the cruellest combat ever seen throughout the centuries. The battle will last three days. In vain, the fearsome giant will try to encourage his own to continue the fight, but the finger of God will already show him the end of his reign and his army will fall under the sword of the new Cid.

"Then the victorious army, protected by their Supreme Creator, will cross provinces and seas and will carry the standard of the Cross even to the banks of the river Neva (the heart of Russia). The Catholic religion will triumph everywhere."⁴⁸⁵

There are a multitude of prophecies which say that faithful Christians will assemble their forces to meet invading Antichristian forces. Most of the prophecies clearly identify the Antichristian

⁴⁸⁵ *The Last Times*, p. 62.

forces as those of Russia (notice the Russian reference immediately above) and Prussia. Many skeptics about prophecies claim that this and other prophecies are simply the product of overactive imaginations on the part of Catholic Triumphalists. The author submits rather, that the prophecies are too geographically broad in origin, come from too many different centuries and cultures, and too many of them come from canonized Saints and even Popes for that thesis to be credible to a conscientious secular scholar, let alone a serious believing Catholic.

20. Pope Pius IX (19th Century)

He was one of the Popes who was a confidant of Blessed Anna Maria Taigi mentioned elsewhere in this book. He was also the man cured of epilepsy by Isabel Canori Mora. Pius IX said:

“There will be a great prodigy which will fill the world with awe. But this prodigy will be preceded by the triumph of a revolution during which the Church will go through ordeals that are beyond description.”

Pius IX had already seen plenty of horrid revolutions. He had already been made a virtual prisoner in the Vatican. The Papal States had recently been taken from the Church leaving her almost destitute. In general, the position of the Church has gradually (at least since the time of Pius IX) gotten better and better versus revolutionaries with the single exception of behind the Iron Curtain. For him to say that a triumphant revolution would put the Church through ordeals “that are almost beyond description” had to be saying quite a lot for Pius IX. Therefore, it seems highly logical that this period of trial he spoke of is still ahead of us.

21. Melanie Calvat (The Seeress of LaSalette, 19th Century)

“After a frightful war a Great king will arise and his reign will be marked by a wonderful peace and a great religious revival.”

Again, if this prophecy comes to pass, it has to be for the future. Why? Because there has been no Great King accompanied by a great religious revival since the mid-1800's.

22. St. Don Bosco (19th Century)

Now we come to the prophecies of St. Don Bosco. He was a contemporary and confidant of Pope Pius IX whom we have just quoted. Founder of the Salesian Order, he was renowned for his miracles. He died in 1888. His order specialized in education of poor boys. He was famous amongst his students and members of his order for his prophetic dreams later coming true in minute detail. Through his humility he constantly referred to them as his "distractions," rather than attribute to himself this Divine favor.

As one interesting note the reader should be aware of the following. In one of his "dreams" or visions, he foresaw the work of his order which would in the future be accomplished in South America. He describes the course of a mystic journey in which he even got to "see" the physical locations of the Salesian order in many locations in South America. He describes the territory as if he is looking down on it from above. It sounds like the descriptions of a commercial airline captain describing the territory over which he is flying. In this journey (dream), St. Don Bosco describes geographical details which were actually unknown until the invention of modern aircraft and aerial mapping techniques were developed. One can read all of this in *Dreams, Visions & Prophecies of Don Bosco*, edited by Rev. Eugene M. Brown, Don Bosco Publications. This book is still in print. It makes fascinating reading.

In one of his prophetic dreams he saw the following which was attested to by the clerics John Boggero, Secundus Merlone, and Dominic Ruffino, and a layman, Caesar Chiala, who wrote down this dream. We still have their individual manuscripts which agree with each other in almost every detail.

"The vast expanse of water is covered with a formidable array of ships in battle formation, prows fitted with sharp, spear like beaks capable of breaking through any defense. All are heavily armed with cannons, incendiary bombs, and firearms of all sorts -- even books -- and are heading toward one stately ship, mightier than them all. As they close in, they try to ram it, set it afire, and cripple it as much as possible.

"This stately vessel is shielded by a flotilla escort. Winds and waves are with the enemy. In the midst of this endless sea, two solid columns, a short distance apart, soar high into the sky: one is surmounted by a statue of the Immaculate Virgin at whose feet a large inscription reads: Help of Christians; the other, far loftier and sturdier, supports a Host of proportionate size and bears beneath it the inscription Salvation of believers.

"Standing at the helm, the Pope strains every muscle to steer his ship between the two columns from whose summits hang many anchors and strong hooks linked to chains."

"The entire enemy fleet closes in to intercept and sink the flagship at all costs. *They bombard it with everything they have: books and pamphlets, incendiary bombs, firearms, cannons.* At times a formidable ram splinters a gaping hole into its hull, but, immediately, a breeze from the two columns instantly seals the gash.

"Suddenly the Pope falls, seriously wounded. He is instantly helped up but, struck down a second time, dies. A shout of victory rises from the enemy and wild rejoicing sweeps their ships. But no sooner is the Pope dead than another takes his place. The captains of the auxiliary ships elected him so quickly that the news of the Pope's death coincides with that of his successor's election. The enemy's self-assurance wanes.

"Breaking through all resistance, the new Pope steers his ship safely between the two columns and moors it to the two columns; first, to the one surmounted by the Host, and then to the other, topped by the statue of the Virgin. At this point, something unexpected happens. The enemy ships panic and disperse, colliding with and scuttling each other."

The above was quoted from *Dreams, Visions & Prophecies of Don Bosco*, edited by Rev. Eugene M. Brown, Don Bosco Publications. This prophecy is highly mystical in approach and has puzzled some Catholics who assumed that the stricken pope spoken of is John Paul II. But the author does not think we can be sure from the context of this prophecy that John Paul is the stricken Pope prophesied by Don Bosco.

But if we assume for the purposes of argument that he is, then, here is a possible explanation. John Paul was shot before. Possibly he is the Pope who flees Rome in the company of several other cardinals and goes into hiding in a foreign country. Other prophecies say that Rome will be without a Pope for some time during the chastisement. *Some specifically state that the period will be 25 months.*

If this applies to the reign of John Paul, then he would subsequently be found and brutally murdered. Other prophecies say that when the Pope is murdered that the enemies of the Church will say to the good Catholics, "Your Pope is dead, what are you going to do now?" Possibly, it is at that juncture that the surviving cardinals almost immediately elect his successor. The prophecies are not specific. They are almost all part of "conditional" prophecies. Therefore, they will only become clear if the conditional prophecy comes to pass.

It is possible that Don Bosco's prophecy here speaks of another time in the future. But the prophecies speak of an age of peace beginning shortly after the murder of the exiled Pope. There may be more than one more major period of peace to come between now and the end of the world, but the prophecies seem to indicate otherwise.

23. Pope St. Pius X (20th Century)

Famous for his encyclicals against the modernists and their heresy, he once lamented that he thought he was the only man in the world of his time that understood how great were the dangers to the Church in the 20th century.

*"I saw one of my successors taking to flight over the bodies of his brethren. He will take refuge in disguise somewhere; and after a short retirement he will die a cruel death. The present wickedness of the world is only the beginning of the sorrows which must take place before the end of the world."*⁴⁸⁶

⁴⁸⁶ *Catholic Prophecy*, p. 22.

Pope St. Pius X died in 1914. In this case we are hearing a canonized Pope say that he saw in a vision one of his successors taking flight from Rome. No Pope has had to take flight from Rome since that time. This is another one of those cases where we either believe him and that his prophecy was genuine or we don't.

24. Fatima 1917 (20th Century)

The prophecy of a great chastisement was made at Fatima in 1917 in a series of locutions from Our Lady to the three children of Fatima. A fair number of details on this great event appear in this book's Introduction. As a brief reminder: In 1917, the Blessed Virgin appeared at Fatima, Portugal, to three young shepherds, *Lucia*, Francisco and Jacinta, ranging in age from ten to seven years. Seventy-thousand people witnessed the predicted miracle of the Sun.

Lucia is the only one of the three seers still alive. A few years after the miracles at Fatima, *Lucy* became first a Dorothean, and then a Descalced Carmelite nun. She presently lives in a Carmelite convent in Coimbra, north of Fatima, Portugal.

The Message, or secret of Fatima, has three parts. The first was the vision of hell. Immediately after that vision of Hell, *Lucia* tells us that the following occurred:

“As if to ask for help, we raised our eyes to Our Lady, who told us, with kindness and sadness: ‘You have seen hell where the souls of poor sinners go. To save them, God wishes to establish on earth the devotion to My Immaculate Heart. If people do what I tell you many souls will be saved and there will be peace.’

“But if it is not done and if the world does not cease offending God, Divine Justice will manifest itself with newer and even greater punishments. Russia will scatter her errors throughout the world, provoking wars and persecutions of the Church. The good will be martyred, the Holy Father will have much of suffer, and various nations will be destroyed...”

The Virgin then asked them to practice some acts of piety, to do much penance and make reparation, to pray so men would amend

their lives and not offend Our Lord with their sins; she asked them to pray the rosary every day. The child, Jacinta, later said something she repeated on her death-bed:

“If men will repent, God will pardon them, but if they do not amend their lives, there will come upon the earth the most terrible chastisement ever known.”

C. THE PREDICTED GREAT SIGN

Another one of the prophecies made at Fatima in 1917 was that after having asked for inner conversions of the Catholics in the World and their saying the daily Rosary, Mary said:

“If people do what I ask, many souls will be saved and there will be peace. The war (1st World War) is going to end. But *if people do not stop offending God*, another even worse, will begin in the reign of Pius XI.

“When you see a night illuminated by an unknown light, know that it is the great sign that God will give you that *He is going to punish the world by means of war, hunger and persecution of the Church and of the Holy Father.*

“To prevent it, I shall come to ask for the *Consecration of Russia* to my Immaculate Heart and the Communion of reparation on the first Saturdays. If people attend to my requests, Russia will be converted and the world will have peace.”

On the evening of January 25, 1938, Sister Lucia (and the whole of Europe) saw the unknown light which Our Lady had predicted. Several months later, Hitler’s invasion of Austria, which began his expansions/invasions, led to war in Europe. A short time later, Our Lord told Sister Lucia (the lone survivor of the three children of Fatima):

“Ask, ask again insistently for the promulgation of reparation in honor of the Immaculate Heart of Mary on the First Saturdays. THE TIME IS COMING WHEN THE RIGOR OF MY JUSTICE WILL PUNISH THE CRIMES OF DIFFERENT NATIONS. SOME OF THEM WILL BE ANNI-

HILATED. IN THE END THE SEVERITY OF MY JUSTICE WILL FALL MOST SEVERELY ON THOSE WHO SEEK TO DESTROY MY REIGN IN SOULS."

Comment: At that time, the few Catholics who knew the Fatima prophecies almost universally along with Sister Lucia accepted the "glow" in the sky as the foretold portent of war. And they were right. On the other hand, the scientific community attempted to explain away the "red glow" as the "northern lights," the Aurora Borealis. Any reader who has seen the northern lights knows that they are pale to pastel in hue and shade. They are never blood red, not ever.

Nine years before that in 1929, Our Lady had asked for the collegial consecration of Russia to Her Immaculate Heart, promising that it would be a sign of Russia's conversion. But when the consecration was not made at that time, Our Lord told Sr. Lucia that it would eventually be accomplished, but: "It will be too late; Russia will already have spread her errors throughout the world."⁴⁸⁷

After the collegial consecration made by the Pope in 1984, Lucia said: "The consecration will have an effect, but it is too late."

D. THE QUESTION OF HELL!

This section began with a discussion of Fatima. The entire expressed motive entailed in the revelations at Fatima turned around one central theme. Yes, there was the cause to avert war, epidemics, hunger, i.e., temporal suffering. **But the central core of the Fatima revelations and requests all centered around Our Lady's expressed desire to save souls, to keep them from going to Hell.** God does love us! The visions and prophecies related to the three children began with a "vision" of the reality of, 'Hell, where poor sinners go.'

Many in today's culture have a difficult time dealing with the concept and subject of Hell. But their difficulty is really a moot point from a Catholic perspective. That there is such a place as Hell, and that those who die unrepentant of grave (mortal) sin go

⁴⁸⁷ Martin's edition of Lucia's Memoirs, Porto, 1973, Page 465. (Quoted from Akita, p. 63.)

there, is a defined teaching of the Church! The Church has always taught that from the time of the Apostles till now. In other words, a Catholic *must* believe that! The existence of Hell is no modern invention, nor is it an old-fashioned idea. It is a timeless truth. The Holy Father recently reiterated this point in his book, *Crossing the Threshold of Hope*, when he said,

“The problem of hell has always disturbed great thinkers in the Church, beginning with Origen and continuing in our time with Mikhail Bulgakov and Hans Urs von Balthasar. In point of fact, the ancient councils rejected the theory of the “*final apocatastasis*,” according to which the world would be regenerated after destruction, and every creature would be saved, a theory which indirectly abolished hell.... *And yet, the words of Christ are unequivocal.* In Mathew’s Gospel He speaks clearly of those who will go to eternal punishment,”⁴⁸⁸ (Emphasis the author’s)

1. The Church Officially Teaches the Existence of Hell

The new *Catechism of The Catholic Church* clearly teaches “the existence of Hell and its eternity” and that souls “who die in a state of mortal sin” go there “Immediately after death.”⁴⁸⁹ This is nothing new in the Church for, “The Church has repeatedly defined this truth, e.g., in the profession of faith made in the following Ecumenical Councils; Second Council of Lyons (Denz., n.464) and in the Decree of Union in the Council of Florence (Denz., n. 693) ‘the souls of those who depart in mortal sin, ... go down immediately into hell,’.”⁴⁹⁰

⁴⁸⁸ *Crossing the Threshold of Hope*, Alfred A. Knopf, New York, 1994. Origin, an early Christian Writer of the 3rd century taught that there would be a “*final apocatastasis*,” a reconciling of all those who had “temporarily” gone to Hell. And that at this “*final apocatastasis*,” that all the souls would be reconciled with God and then live in happiness with Him for Eternity. This teaching of Origen was condemned by the 5th through 7th General Councils of the Church as a heresy.

⁴⁸⁹ *Catechism of the Catholic Church*, St. Paul Books & Media, 1994, P. 270, #1035 & #1051.

⁴⁹⁰ *Catholic Encyclopedia*, 1913 Edition, Vol. 7, p 208.

So, why is it that we so seldom hear of the subject of Hell -- especially from the pulpit? Has our materialism and fun-seeking become so all-pervasive and apparent that our priests are afraid to mention this unpleasant possibility to us? Do the majority of our priests themselves believe in the existence of Hell; that some people actually go there for eternity? Has one form or another of Origen's heretical thesis of the "final apocatastasis" subtly wormed its way back into the bosom of the Church? Or are we engaging a watered down variation of "Origenism," which thinks it is almost impossible for anyone to commit a mortal sin? That is *not* the message of Fatima!

At Fatima, Our Lady said,

"You have seen hell where the souls of poor sinners go. To save them, God wishes to establish on earth the devotion to My Immaculate Heart. If people do what I tell you *many souls will be saved* and there will be peace."

2. The Church Officially Teaches That Some Souls Actually Go to Hell for Eternity

Our Lady here clearly states that *many souls* are in jeopardy. The Church has never formally defined a "percentage" of people who go either to Heaven or to Hell. This remains within the area of speculative theology. In other words, as long as someone admits:

- (1) the existence of Hell, and
- (2) that some souls (plural) do go there for eternity;

then they are free to "speculate" as to a "percentage" which go to either Heaven or Hell. But no one may challenge their Catholicity, their good standing in the Church, no matter what percentage they come up with in said speculation -- as long as it is a percentage expressing a plurality of form. The concept of a plural form is necessitated by the fact that *the official Church teaching relates this doctrine in the plural*.

As we know, some of the early Fathers of the Church took a patently pessimistic view on the percentage that go to Heaven. But if there is an extreme today, it would have to be that of an almost

euphoric optimism which sometimes expresses itself in the belief that hardly anyone goes to Hell. Despite some current highly optimistic “percentage” speculations (even from amongst the ranks of unquestionably Catholic theologians) the Fatima message from Heaven (and the messages of many canonized Saints also quoted in this book) seem to confirm with the Fathers and Doctors of the Church their *teaching* that:

- (1) there is a Hell,
- (2) a plural number do go there, for eternity,
- (3) their *opinions* that, it is not a mere handful of souls that do so.⁴⁹¹

3. The Companion Question of Purgatory

This entire euphoric attitude regarding private eschatology (the situation of specific departed souls) goes beyond the current practical assumption that everyone (or almost everyone) goes immediately to Heaven. Let us for arguments sake, assume for a moment the position of Origen. He may falsely have assumed a “final apocatastasis,” the belief that everyone is eventually saved. But at least he never assumed that everyone went immediately to heaven. At least he taught the traditional Christian belief that, for many departed souls, there is a temporary cleansing before one sees the Beatific Vision.

What happens at the average Catholic funeral today? Do people not talk as if it is assumed that the deceased is already living in perfect bliss with God? When is the last time the reader heard as part of a homily at a funeral, or at a Sunday Mass, a request to pray for the “suffering souls in Purgatory”? Has the Church changed Her belief in Purgatory, or is it just that pastors aren’t teaching this doctrine any more?

The answer to that question is very straight forward. Belief in Purgatory is not just a traditional teaching. This may come as a shock to some readers, but, a Catholic must believe in Purgatory. It

⁴⁹¹ (As a matter fact, one would have to admit that the heavy majority of the opinions of the Fathers, [with Origen and a few other as exceptions] is that a very large number of souls choose the world to the point of rejecting God and therefore choose an eternal Hell.)

is a defined Dogma of the Church. At root the doctrine goes back in its seminal form to the infancy of the Church, and in that form is to be found in both Tradition and Scripture. The Council of Florence spoke of the doctrine of Purgatory. It was later declared a Dogma absolutely binding in Faith in 1563. The Council of Trent formally declared in part:

“Since the Catholic Church, instructed by the Holy Ghost, has, following the sacred writings [Scripture] and the ancient tradition of the Fathers, taught in sacred councils, and very recently in this ecumenical synod that there is a Purgatory, and that the souls there detained are aided by the suffrages of the faithful, and chiefly by the acceptable sacrifice of the altar; the council commands the bishops that they strive diligently to the end that the sound doctrine of purgatory, transmitted by the Fathers and the sacred councils, be believed and maintained by the faithful of Christ, and everywhere taught and preached.”⁴⁹²

This solemn “Decree Concerning Purgatory” was passed by the Fathers at Trent on Dec. 4, 1563. It was subsequently contemporaneously promulgated by Pope Pius IV (This was the last session held under Pius IV). It is not optional for a “Catholic” to believe in Purgatory. It is de fide.

Even in many parishes wherein the pastor does not orally specifically teach this doctrine, the practice of the Church does. e.g., The entire reason for the pre-funeral Rosary is to aid “the departed soul.” If that soul were already in Heaven, why would we bother to pray for him or her? We pray for him or her because the traditional teaching of the Church is that the vast majority of us have some cleansing yet to perform after we die before we can actually enjoy the Beatific Vision, before we can come face to face with Our Lord and God.

Prayer for the departed (except the case of martyrs) is a practice which can be demonstrated to go back to the infant Church. Again, there is no point in praying for someone who is already in Heaven. In the only cases where we absolutely know that the soul

⁴⁹² *Canons and Decrees of the Council of Trent*, original Latin text with English translation, Rev. H.J. Schroeder, O.P., B. Herder Book Co., 1941. p. 214.

is already in heaven (a canonized saint) the shoe is on the other foot and we ask her or him to pray for us.

There are those who will tell you that the Church used to believe in Purgatory, but “changed” its doctrine on Purgatory at Vatican II.⁴⁹³ On the contrary, the Council Fathers at Vatican II specifically reaffirmed the dogmatic teaching of Trent. They retaught as a dogma of faith a place of purgation or purification, which for some, must occur prior to the Glory of Heaven. In Vatican II’s *Dogmatic Constitution On The Church*, the Council Fathers describe the current states of various souls until Christ comes in His glory at the Parousia,

“When the Lord will come in glory, and all his angels with him (cf. Mt. 25:31), death will be no more and all things will be subject to him (Cf. 1 Cor. 15:26-27). But at the present time some of his disciples are pilgrims on earth. **Others have died and are being purified**, while still others are in glory, contemplating “in full light, God himself triune and one, exactly as he is.”⁴⁹⁴

In this way the Fathers at Vatican II reconfirm the constant Catholic teaching on Purgatory (“Others have died and are being purified”), which the Council of Trent declared as a Dogma of the Church. The 1994, *Catechism of the Catholic Church*, teaches about Purgatory,

III. “THE FINAL PURIFICATION, OR PURGATORY”

“All who die in God’s Grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.

⁴⁹³ That type of a statement is a contradiction in terms. By definition a Dogma can neither change nor be changed by anyone. It is a guarantee of its absolute truth. That is why a Catholic is absolutely bound in conscience to believe and fully accept a dogmatic teaching. Most people who make such a statement about Vatican II having changed the teaching on Purgatory simply do not know the history of their Faith well enough to know that the Council of Trent defined the doctrine of Purgatory as a Dogma.

⁴⁹⁴ *Vatican Council II, The Conciliar and Post Conciliar Documents, Vol 1.* Flannery, New Revised Edition, 1992. Dogmatic Constitution On The Church, *Lumen Gentium*, Chapter 7, The Pilgrim Church, p. 409.

“The Church gives the name *Purgatory* to this final purification of the elect, which is entirely different from the punishment of the damned.”⁴⁹⁵

4. Message of Heede (20th Century)

The diocesan bulletin of Onasbruch, Germany, approved the supernatural character of the events of Heede. The following message can be found in “Charles de Actualidad,” S. A. R. Edit. Ersa Madrid, 1195, with the Imprimatur of Dr. Garcia Lahiguera, Bishop.

In 1937, in the village of Heede, in the Diocese of Onasbruch, Germany, Our Lady began appearing to four little girls, whose names are: Anna Schulte, Greta and Maria Gauseforth and Susanna Bruns. According to the seers, the apparitions began the 1st of November, 1937 and terminated on November 3rd, 1940. The children reported that Our Lady said to them:

“The world will have to drink the dregs of the chalice of divine wrath for their innumerable sins through which they have wounded the Sacred Heart of Jesus.” [Then She admonished them]: “Pray ... pray much, especially for the conversion of sinners.”⁴⁹⁶

In 1945, once again, the four little girls began to speak of new apparitions, but with a difference, this time it was Jesus Christ Himself Who spoke.

Therefore, the Bishop of Onasbruch sent two priests to Heede to investigate, priests who were ill-disposed towards them. But their report was favorable. *The parish pastor of Heede says as follows:*

“We possess unequivocal and irrefutable evidence about the truth of these apparitions of Jesus Christ. The pastor and the chaplain who have made the investigation are fully convinced of the verity of these apparitions despite their notorious and systematic opposition to the revelations, despite their incredulity and distrust towards the events.”⁴⁹⁷

⁴⁹⁵ *Catechism of the Catholic Church*, P. 268, #1030 & #1031

⁴⁹⁶ *The Last Times*, p. 37.

⁴⁹⁷ *Ibid.* p. 38.

The four children reported the following as the message Our Lord gave to them.

“Humanity has not heeded My Blessed Mother, who appeared in Fatima, to exhort everyone to penitence. Now, I have come, in this last hour, to admonish the world. The times are grave. Men should do penance for their sins I am near. The earth will tremble and will suffer. It will be terrible. A minor judgment. *For those who are not in a state of grace it will be frightful.* The angels of My justice are now scattered all over the world. Men do not listen to My calls. They close their ears, resist My graces and refuse My mercy, My love and My merits. They will agonize in the blindness of their faults. Hatred and greed fills the hearts of men. All this is the work of Satan. The world sleeps in a dense darkness.

This generation deserves to be annihilated, but I desire to show Myself as merciful. Great and terrible things are being prepared. *That which is about to happen will be terrible, like nothing ever since the beginning of the world.*”⁴⁹⁸

A CONSTANT PATTERN

The constant pattern of these prophecies repeats itself over and over. The basic message is that if men do not repent, the most terrible chastisement the world has ever known is going to come down on mankind’s collective head. The second part of the pattern is that it is a message of hope and consolation for those who are conformed to God’s will. As always, the words of Our Lord are, “BE NOT AFRAID!” The message of Heede continues.

“All those who have suffered, in these last times, are My martyrs and they prepare the newly converted of My Church. That which will shortly happen, will greatly surpass everything that has ever happened until now. The Mother of God and the angels will intervene. Hell will believe that victory is theirs, but I will seize it from them. Many blaspheme Me and, because of this, I shall allow all kinds of misfortunes to rain upon the earth for, through this, many will be

⁴⁹⁸ Ibid. p. 38&39.

saved. *Blessed are those who suffer everything in reparation for those who offend Me.*

“My beloved children the hour is near. Pray incessantly and you will not be confounded. I unite My elect. They will come together, at the same time, from all parts of the world and they will glorify Me. I come. Blessed are those who will be prepared. Blessed are those who hear Me.”⁴⁹⁹

The prophecies all tell the same story. Only those who are hardened or desensitized to the obvious evil surrounding us find it ridiculous or hard to believe. And the good have nothing to fear.

5. Sister Elena Aiello (20th Century)

As stated earlier, Sr. Elena Aiello was founder of the Calabrians, an Italian order of nuns. Like most Stigmatics, she would suffer terribly and experience stark locutions on Good Friday. On that day in 1954 (April 16th), she received the following communication from Our Lord:

“The world is flooded by a deluge of corruption. The governments, of the people, have arisen as demons in human flesh and even though they speak of peace, they prepare for war with devastating weapons that can annihilate whole peoples and nations.”⁵⁰⁰

“So ungrateful have they become towards My Sacred Heart and abusing My graces they have converted the world into a scene of crimes. Innumerable scandals carry souls to their ruin, especially the souls of the youth. They have given themselves, without restraint, to the pleasures of the world which have degenerated into perversions.

“The bad example of the parents produces, within the families, scandals and infidelities, instead of the practices of virtue and of prayer. The home, source of faith and holiness is stained and destroyed.

⁴⁹⁹ Ibid. p. 39.

⁵⁰⁰ *The Last Times*, p. 39.

“The willfulness of men does not change and they stubbornly continue in their sins. The punishments and afflictions, God sends to make them become reasonable, are severe, but men are enraged as if they were wounded beasts, and harden their hearts against the grace of God.

“The world no longer merits pardon, but deserves fire, destruction and death. *There must be much penance and prayers, by the faithful, to mitigate the deserved chastisement which is now detained by the intervention of My dear Mother*, who is Mother of all men. Near at hand is the scourge that will cleanse the earth of evil! Divine Justice clamours for satisfaction for the many offenses and evils which cover the earth. No more can be tolerated. Obstinate men, hardened in their faults, do not turn to God.

*“The people do not subject themselves to the Church and despise the priests because there are so many among them who are the cause of scandals.”*⁵⁰¹

As will be stated elsewhere in the book, the above is a vicious circle. Over and over again, Our Lord and Our Lady plead with us for prayers for Bishops, priests and religious. If not all of the clergy are what they might be, how much of that is the fault of laymen who have failed to pray for them as much as they might?

The following is a message from Our Lady to Sr. Aiello on the same date:

“Listen well to what I tell you and announce it to everyone. My heart is saddened by the many afflictions which threaten the world. The justice of our Heavenly Father is gravely offended.

“Men continue to live willfully in their sins. The wrath of God is near at hand. *The world will be visited by great misfortunes, by bloody revolutions, by terrible hurricanes and floods of rivers and seas.*

“Raise your voice until the priests of God heed My messages and advise men that the time is near and if they do not convert and return to God through prayers and sacrifices, the world will be involved in a new war. The dictators, of

⁵⁰¹ Ibid. p. 40.

the world, infernal creatures, will destroy the churches, profane the Holy Eucharist and destroy the most cherished and holy things. In that new pitiless war, much that men have constructed will be destroyed.

"Clouds with lightning rays of fire and a tempest of fire will pass over the whole world and the punishment will be the most terrible ever known in the history of mankind. It will last 70 hours. The wicked will be crushed and eliminated. Many will be lost because they stubbornly remained in their sins. Then they will feel the force of light over darkness. *The hours of darkness are near... some nations will be purified while others will disappear entirely.*"

Immediately above are the previously quoted words of Our Lady to Sr. Aiello about the three days of darkness (70 hours). They are quoted here again in full so that the reader may see them in their full context. And again, I do not think that the clouds with lightning rays of fire refer to nuclear war. Many other prophecies about the three days of darkness refer to clouds so thick that it will be pitch black. Observe that here again we hear a prophecy repeating what we read from Fatima, prediction of the disappearance of some entire nations if there is no repentance.

"I am bending over the world and detain the justice of God, otherwise, these things would have already happened. Prayer and sacrifices are needed. Men must return to God and to My Immaculate Heart, Mediatrix for men, then, at least, part of the world will be saved.

"Speak out loudly. Propagate these words everywhere as a true echo of My voice. Make them known because it will help to save many souls and impede much destruction of the Church and the world."⁵⁰²

With the exception of her prophesy about the three days of darkness and the spiritual state of men and the Church, Sister Elena

⁵⁰² *The Last Times*, pp. 40&41. This entire message was reproduced in the magazine, "Heraldo de la Preciosa Sangre de Nuestro Señor," on Nov. 1957. It was, also, published in "Fatima ... 1960?" by Paul Ellis, with the Imprimatur of the Bishop of Cadiz-Cueta in 1959.

so far has not gone into specific details about secular affairs. But now, we will delve into them. Sister Elena describes events which will begin the chastisement.

“Russia will march upon all the nations of Europe, particularly Italy, and will raise her flag over the dome of St. Peter’s. Italy will be severely tried by a great revolution and Rome will be purified in blood for its many sins, especially those of impurity. The flock is about to be dispersed and the Pope will suffer greatly.”

If this quote sounds familiar in tone, that is probably due to the fact that it is almost identical to one of those of Bl. Anna Maria Taigi and many other prophecies. Some commentators think some of Anna Maria’s prophecies about turmoil in Italy have already been fulfilled. But Sr. Elena’s 1959 prophecies definitely have not yet occurred. Russia has not marched upon “all the nations of Europe” nor raised her flag “over the dome of St. Peter’s. Nor has Italy gone through a great revolution.

Likewise, her prophecy of *“Clouds with lightning rays of fire and a tempest of fire will pass over the whole world and the punishment will be the most terrible ever known in the history of mankind. It will last 70 hours.”* This speaks of the three days of darkness which has not occurred. Sr. Elenas’s prophecies give us somewhat of a schema or chronology for a conditional chastisement.

6. A Message of Lucia of Fatima

We read earlier of the vision of Hell which the three young children, Jacinta, Francisco, and Lucia received from Our Lady in 1917 at the Cova da Iria near Fatima, Portugal. What many have not heard is the following which was reported in 1961.

Note: The following was given to Father Augustin Fuentes who was, at the time, the postulator of the Cause of Beatification of the two little seers of Fatima, Francisco and Jacinta.

"I bring you a message of extreme urgency: The Holy Father has permitted me to visit Lucia.

"She received me sadly, she was very thin and quite afflicted. Upon seeing me she said: 'Father, our Lady is very unhappy because they have not taken Her message of 1917 seriously. Neither the good nor the bad have paid any attention to it. *The good continue their way without preoccupying themselves with it, they do not heed Her celestial requests.* The bad walk through life swollen with perdition, not taking into account the punishment that threatens them. *Believe me, Father, God will chastise the world very soon.* Think, Father, about all the souls who will fall into hell. This will happen because no one prays, because they do not do penance.

"All this is the reason why the Blessed Virgin is sad. Father, tell everyone that our Lady has, frequently, announced to me that *many nations will disappear off the face of the earth. Russia is the scourge chosen by God to punish mankind*, if we, through prayer and the sacraments, do not obtain the grace of their conversion. Tell them, Father, tell them that the devil has begun a decisive battle against our Lady, because *what most afflicts the Immaculate Heart of Mary and the Sacred Heart of Jesus is the fall of the souls of religious and priests.*

"The devil knows that when religious and priests fail in their beautiful vocations they carry along with them many souls into hell."⁵⁰²

E. TWO OBSERVATIONS: (1) ON RUSSIA, (2) ON HELL

1. Communism, "A rose by any other name, is still a rose"

The message immediately above came from Lucy in 1961. In that message she speaks repeatedly of souls falling into hell. We

⁵⁰² Taken from the "Messaggero del Cuore di Maria" No. 8-9 August-September, 1961, Rome, Italy. Referenced from p. 135 of *The Last Times*, Rev. Father, Benjamin Martin Sanches,, Opus Reginæ Sacratissimi Rosarii, Universidad de Salamanca, Espania., 1972.

have also read the prophecy of a Russian invasion of Western Europe (if people do not repent) which comes from Sr. Elena Aiello two years previous in 1959. You have read the 19th century prophecy by Brother Aachen foretelling exactly the same thing, tying in (as many of the prophecies do) the Prussians (East Germans?) with the Russians in an invasion of Western Europe.

Does a "Russian invasion" seem no longer possible as of this writing in 1996? Does it seem that since the fall of the Berlin Wall and the "demise" of the Soviet Union, Communism is no longer a problem? It would probably behoove anyone under that impression to read some recent intelligence briefings on NATO's and the U.S. Military's concern over the remaining reality of a potential future threat to peace from that quarter. Additionally, despite what the reader may have heard, the Communist Party is far from dead in the former Soviet Union. The local Communist Party candidates (most often disguised as "Socialists") have been winning many local elections in areas of the former Soviet Union -- including Russia.

Men reported by the press to be "former" Communists have won a large percentage of elections not only in Russia, but in most of the former satellite nations of Russia in its Soviet Union. Many interviewees on network current events TV shows, as well as syndicated columnists sometimes explain this away as simply a result of the fact that the "former" Communists are the only ones who have contacts and know how to wield political power.

That may have been true when the Soviet Union first began to break up, but this statement is not accurate today. The fact is, today those "former" Communists usually call themselves "Socialists." The term "Soviet Union" is short for the "Union of Soviet Socialist Republics." Socialism is the claimed "short term" economic system of the Communists until they can mature into a pure Communist state, wherein theoretically, government would melt away as something no longer necessary. In the meantime, the Communists claim the necessity for "strong" centralized government in order to make this transition. This "strong" government they call the *"Dictatorship of the Proletariat."*

This is not the place to discuss whether top "Communists" ever intended to give up their power, i.e., how cynical they may have been. In any event, the men who rose to the top in the Communist

“Dictatorship of the Proletariat” had to be absolutely ruthless just to survive the intrigues within the Politburo and the power struggles within the secret police, the KGB. They had to demonstrate support for the utter brutality of that system just to survive within the Communist apparatus -- let alone to rise to top positions of power.

So when a “former” Communist states that he is now merely a “Socialist,” *would it be logical or prudent to “assume” that very much has really changed in the mind and heart of such a man who was capable of doing the things necessary to rise to the top in such a brutal system?* Would a thoughtful observer doubt for a minute that such a man or woman would or could revert to type at the first real opportunity?

The author receives more or less regular reports on activities behind the former Iron Curtain from those who travel there regularly on various types of official business. The reader can be assured that very many “former” Communists are solidly in positions of power throughout the former Soviet Union. Given this situation, how difficult would it really be (if the current political, economic and social degeneration continues in Russia and other former Soviet States) to reinstall a “socialist dictatorship” and march with Russian or Soviet armies on Western Europe? That scenario is exactly what the prophecies predict is going to happen -- if people do not repent.

F. THE EXISTENCE OF HELL IS TAUGHT BY THE CHURCH AND WE ARE CALLED TO SAVE OTHERS FROM GOING THERE!

What is the purpose of all this talk of Hell in Lucia’s message, to frighten us? No! It is assumed that a majority of this book’s readers are adult Christians of sound faith who are in the state of grace. The purpose is to emphasize Mary’s call for prayer, sacrifice and penance IN ORDER TO SAVE THE SOULS OF OTHERS. But there is a downside to personal refusal of this “call.” In our charity we are supposed to answer this call for prayer, sacrifice, and penance for the salvation of souls. If we do not, is there a possibility that sometime in the future we might need such spiri-

tual assistance from others -- perhaps to withstand some great temptation of our own, (despair, pride, loss of faith, etc.), and that when we need help, we shall receive as we gave? "Let him who stands, beware lest he fall." Let us charitably respond to Mary's call.

1. Sr. Agnes of Akita (20th Century)

Sister Agnes is a member of the Handmaids of the Eucharist. She is a humble nun living in a religious community in Akita, Japan. She received revelations from her guardian angel and the Blessed Virgin between 1975 and 1982. She received the stigmata of Our Lord in her right hand which was miraculously matched by a similar wound in the right hand of the statue of Our Lady in the convent chapel.

The veracity of these events and revelations has been attested to by her former Bishop, Bishop Ito of Niigata. They have been officially approved by proper Church authority. Later, in retirement, Bishop Ito said about the book *Akita* from which the following revelations to Sr. Agnes are quoted below, "I recommend this book and testify that its contents are true."⁵⁰⁴

FIRST MESSAGE "Pray very much for the Pope, Bishops and Priests. ... Continue to pray very much very much."⁵⁰⁵
"Do so not only because of your sins, but in reparation for the sins of all men. The world today by its ingratitude and outrages, wounds the most Sacred Heart of Our Lord. The wound on the hand of Mary is much deeper and more painful than yours."⁵⁰⁶

SECOND MESSAGE "In order that the world might know His anger, the Heavenly Father is preparing to inflict a great chastisement on all mankind. With my Son I have intervened so many times to appease the wrath of the Father. I have prevented the coming of calamities by offering Him the sufferings of the Son on the Cross, His Precious Blood, and beloved souls who console Him forming a cohort of victim

⁵⁰⁴ *Akita, The Tears and Messages of Mary*, Rev. Teiji Yasuda, Pub: 101 Foundation, Asbury, N.J., 1989, (Quoted from the inside cover page.)

⁵⁰⁵ *Akita*, P. 36.

⁵⁰⁶ *Ibid.*, p. 47.

souls. *Prayer, penance and courageous sacrifices can soften the Father's anger.*⁵⁰⁷

THE THIRD MESSAGE "My dear daughter, listen well to what I have to say to you. You will inform your superior. As I told you, if men do not repent and better themselves, the Father will inflict a terrible punishment on all humanity. *It will be a punishment greater than the deluge, such as one will never have seen before. Fire will fall from the sky and will wipe out a great part of humanity*, the good as well as the bad, sparing neither priests nor faithful. The survivors will find themselves so desolate that they will envy the dead. The only arms which will remain for you will be the Rosary and the Sign left by My Son. Each day recite the prayers of the Rosary. With the Rosary, pray for the Pope, the bishops and the priests."⁵⁰⁸

There has been much conjecture about whether this refers to nuclear war. The author realizes that is a possibility. But if this prophecy is tied in with others such as those of Sr. Elena Aiello and Blessed Mary of Jesus Crucified quoted earlier, it seems most likely that what is being described is a God-sent chastisement. It sounds like another prophecy of the "darkness."

Sr. Agnes continues:

"The work of the devil will infiltrate even into the Church in such a way that one will see cardinals opposing cardinals, bishops against other bishops. *The priests who venerate Me will be scorned and opposed by their confreres*, churches and altars sacked; the Church will be full of those who accept compromises and the demon will press many priests and consecrated souls to leave the service of the Lord.

"The demon will be especially implacable against souls consecrated to God. The thought of the loss of so many souls is the cause of My sadness. If sins-increase in number and gravity, there will be no longer pardon for them.

⁵⁰⁷ Ibid. p. 62

⁵⁰⁸ Ibid. pp. 77&78.

*"Pray very much the prayers of the Rosary. I alone am able still to save you from the calamities which approach. Those who place their confidence in me will be saved."*⁵⁰⁹

We have just quoted *four revelations* from *four different decades* of the 20th century, one from Fatima (2nd decade), one from Heede (5th decade), Sr. Elena Aiello (6th decade), and Sr. Agnes of Akita (7th & 8th decades), all approved by competent Church authority. They all state that a chastisement of horrific proportions is about to befall mankind if people do not amend their ways. There are many, many, other prophecies almost identical in nature. We could, if we so chose, quadruple the number of independent prophecies which say exactly the same things!

Within a Catholic context, we are free to reject these seers and their messages if we choose to do so, and no one may challenge our orthodoxy for doing so. But would it be prudent to reject these good people out of hand? In any case, history shall tell us if these prophecies of good and pious Catholics, the Venerable, Blessed, and even canonized Saints, stigmatics, and Popes are the ravings of madmen or a true foretaste of the future -- in the sense that it *will* be the future if we do not as a people experience inner conversion.

You will notice in the prophecies of Sr. Agnes of Akita, that integral to them are unfaithful Churchmen who persecute good Churchmen. In order to understand the significance of unfaithful religious we will return in a moment to Sr. Marianne de Jesus Torres of the 17th century and a revelation given to her by the Child Jesus.

G. THE ROLE OF UNFAITHFUL CLERGY AND RELIGIOUS

1. Sr. Marianne de Jesus Tores

"Know, moreover, that Divine Justice releases terrible chastisements on entire nations, not only for sins of the people but for those of Priests and religious persons. For the lat-

⁵⁰⁹ *Akita*, p. 78& 79.

ter are called, by the perfection of their state, to be the salt of the earth, the masters of truth, and the deflectors of the Divine Ire.

"Straying from their divine mission, they degrade themselves in such a way that, before the eyes of God, *they are the ones who quicken the rigor of the punishments*. Because, detaching themselves from Me, they end up living only a superficial life of the soul, maintaining a distance from Me that is unworthy of my Ministers. With their frigidity and lack of confidence, they act as if I were a stranger to them."⁵¹⁰

Later on the Child Jesus comments on the value of devout and faithful religious souls who sacrifice themselves for the sanctification and salvation of other priests and religious.

According to Sr. Marianne, the Child Jesus then said,

"I am greatly pleased by religious souls that take upon themselves the sublime task of sanctifying the Clergy by means of their prayers, sacrifices, and penances. Throughout time I will choose for Myself such souls so that, uniting themselves to Me, they will labor, pray, and suffer for the attainment of this most noble end, with a special glory awaiting them in Heaven."

Any faithful religious or laity reading this book should take great encouragement from this message. The current suffering that faithful clergy, religious, and laity are going through is not for nothing. It can be especially efficacious if they offer up these sufferings for their brothers and sisters in Christ serving as clergy and religious who might be less faithful. *And we laymen should not take any consolation in the guilt herein applied to faithless religious.* If some of their lives are less than perfect, how much responsibility do we the laity bear for it, because of our tepidity and scarcity of prayer for the clergy and religious?

⁵¹⁰ *Unpublished Manuscript of Life of Sor Marianne de Jesus Torres*, This particular work is an English translation of an unpublished manuscript which is developed from the *Compendium of the Cauderon*. All of the quotes from Sor. Marianne de Jesus Torres in this book are taken from that unpublished manuscript. Therefore, there will not be footnotes giving page number citations, etc.

The mystical body is like a giant ring or circle. *We all help or hinder each other as we either cooperate or fail to cooperate with grace.* A positive charge (cooperation with grace) enlivens the whole ring. A negative drain (sin or rejection of grace) pulls some life from the self-same spiritual ring. Hear Mary's requests for prayers for bishops, priests and religious. *If some of them are less than perfect it follows that we as laymen have not prayed for them as much as we should have.* To use an expression of the day, *what goes around comes around.* In particular we must pray for the priests and religious to whom we owe so much. *Our Lady delivered the following prophecy to Sor Marianne specifically for the 20th century.*

"That which is most sorrowful is that even in the secular clergy there will be much to be desired, for the Ministers of the Altar will have forgotten their sublime mission of identifying themselves with my Most Holy Son through means of knowing themselves and humble, daily and fervent prayer. They will live only a superficial life of the soul, without detaching themselves from material things, being too greatly attached to family and to riches. They will think they can aspire to sanctity in the priestly state by means of practicing one or two virtues - without taking care to construct the solid foundation of a profound humility, without which no virtue can exist. How can anyone, without humility, give pleasure or delight to God? For God resists the proud and exalts the humble and simple of heart, to whom He delights in manifesting and communicating His secrets."

2. God is in Control - Ultimately There Will Be Peace

We must cling to the fact that all of the prophecies say that God is in control, and that *should suffering come*, afterwards will arrive a period of triumph, consolation, and peace for the Church and all men of good will. This is what we should concentrate on, that in the end, Mary's Immaculate Heart will triumph. And it is our current efforts of prayer, sacrifice and suffering in union with God's providence which specifically will prepare the way for the upcoming period of triumph for the Church. If we increase our prayer, sacrifice and voluntary suffering, that peace can come *without a chastisement.*

Both the evils and the weaknesses Sor Marianne predicts for our century are there for us to see. If we of the late 20th or early 21st century should go through a chastisement, it will be because God knows it is necessary as a last resort to wake us from our lethargy. A chastisement would at least accomplish the cessation of the murder of millions of completely innocent babies per year. But how much more evil than the physical murder of our little ones is the spiritual homicide our age is performing on them? Our Lord told us, "For he who would scandalize one of these my little ones, it would be better for him if he had never been born." Our little ones are being scandalized -- their innocence being destroyed every day -- by our culture itself.

3. Our Culture Destroys Innocence

Our television programs are foul. As we drive our little children to Church they see suggestive and in some cases foul advertisements. Many children are having their innocence destroyed in their schools with sex education programs which in many cases are the antithesis of Christian standards. The prominently displayed magazines in the grocery stores where mothers take their children to shop for food are covered with lewd and suggestive pictures. The innocent babes and little ones whom Jesus loves the most are being scandalized and are having their innocence destroyed by our very culture itself. *If the culture won't change, will God destroy the culture to protect the little ones?*

Our Lady says at Fatima and Akita that she wants us to follow the path of conversion. QUESTION: *Have we truly followed "the path of conversion?"* Who among us is innocent of the blood of Christ? Everyone outside of our innocent babes and children is guilty to one degree or another of the blood of Christ on the cross. Can we turn to Christ and say, "Lord, look at my meritorious life, and stay your hand on account of it?"

Have we really practiced the inner-conversion Our Lord and Our Lady have asked for? Vatican II tells us that we are all called to sanctity. It is not just Catholics who are called to sanctity - but every child of God, every one of us.

Are we in the process of achieving sanctity? It is not the ubiquitous "George" who is being called to sanctity, it is us - whether

we are Catholic, Protestant, Jewish, Moslem, agnostic or atheist.⁵¹¹ God is calling every one of us to conversion. Do we gladly suffer for the sins of others in order to save souls? Have we generously offered ourselves as a sacrifice to Our Lord? All saints do! Will we begin this path of conversion? *It is never too late!* The aversion or serious amelioration of a chastisement could depend upon any additional one of us now choosing to follow that path!

There are quite literally hundreds of other prophecies from many additional Catholics (including more canonized Saints) which we could quote here which conditionally prophesy the same things about events to come. But what good would that do? We have heard the message. Either we believe it or we don't! And we either accept Heaven's analysis and solutions or we don't!

If given a limited choice today of either maintaining the status quo with the attendant danger to the young -- or -- a chastisement, the author would vote for a chastisement. *Why?* Because souls are more important than either material prosperity or an extended life span. Several of the prophecies already quoted say that if we don't change, a chastisement is part of both God's justice AND HIS MERCY. *The mercy is to stop the current state of corruption.*

Fortunately, God has given us his plan for averting or ameliorating a chastisement -- all of the plan was spelled out at Fatima and restated at Akita, Japan. The plan is *our* prayer, sacrifice and penance. IT WILL EITHER BE INCREASED PRAYER, SACRIFICE AND PENANCE -- OR -- CHASTISEMENT. That is the message! God has given us the choice, it is ours. If we reject conversion, we opt for chastisement.

In the event that the world does not choose serious prayer, sacrifice, and penance, and we and/or our children should live to see this chastisement: *According to the prophecies - people who are not familiar with them and are unaware that God has a plan and is in total control - they will almost despair of hope.* Some of the prophecies even say that those who are unaware of the cons-

⁵¹¹ These statements should not be considered as in any way sympathetic to the heresy of Agnostic "Indifferentism." The author is not meaning to imply that the Catholic Church and its Chief Vicar are not uniquely called to direct man to in his struggle to achieve final salvation for his soul. He is simply stating that God wishes all men to be saved, and therefore calls all to sanctity.

lation of these prophecies will be tempted to believe that it is the end of the world, or that the very Gates of Hell have prevailed against the Church.

But the prophecies say that those who are familiar with authentic prophecy and walk in faith -- they will pray and work in patient consolation in expectation of the Age of Mary. Our job is to give everyone hope. Our hope is in Our Lord's promise that He will be with us all days. The messages of Fatima and Akita emphasize this and ask for increased prayer, sacrifice, penance, *and trust in God's Divine Mercy.*

If we so accredit the "faith of human reason" to these prophecies we must remember that Christianity is a joy filled Faith. St. Luke tells us that when we see things such as these come to pass that we should lift up our heads for our salvation is at hand. Mary assures us that in the end her Immaculate Heart will triumph and that a certain period of peace shall be granted to the world. The prophecies themselves tell us of a miraculous and wonderful period of peace which is to follow. This is a message of hope and consolation for any man or woman of good will! "**BE NOT AFRAID!**"

4. These Prophecies are Devoid of Mention of Antichrist or the Parousia

One of the major purposes of this book is to demonstrate that the theme, "Antichrist and/or the Parousia are just around the corner" is not consistent with either Revelation, or the teaching of the Fathers, or a broad view of approved Catholic prophecy. *The reader has surely noticed that in none of these prophecies from Popes, or from those the Church has designated as canonized Saints, Blessed or Venerable, is there any inference whatsoever of an immediate approach of Antichrist.*

Quite the contrary, the message from *approved* sources is of a threatened "conditional" chastisement which substantially precedes Antichrist. According to these prophecies, if people meet God's condition of inner conversion a chastisement can and will be averted, and a great period of peace will be ushered in. According to these same *approved* prophecies, if people do not heed God's warning, a terrible chastisement will ensue, *which will be followed by "a great*

period of peace" which precedes the Antichrist. This is a message of hope. "**BE NOT AFRAID!**"

Much more evidence in support of a period of peace between our time and that of Antichrist will be given later. Much of that information comes from Tradition and the commentaries of the Fathers of the Church. The author repeats the point that the thesis that the coming of "the" Antichrist is imminent is totally incompatible with the totality of Revelation. Does prophecy which implies Antichrist's immediate coming and the sequential Parousia meet St. Augustine's epithet, "He who indiscreetly announces the coming of Christ falls into a noxious error?"

For the reasons above, we have first established that Scripture and Catholic Scripture scholars clearly argue against an imminent coming of Antichrist at this time. Since the best way to fight fire is with fire; we have then presented *approved* Catholic private prophecies as an augmentation to arguments from Revelation. Such *approved* prophecies demonstrate that even a broad understanding and knowledge of "approved" private prophecy clearly argues against the imminent arrival of Antichrist or the Parousia.

The only possible source for a belief in an imminent arrival of Antichrist or the Parousia rests within an exclusive emphasis on *unapproved* prophecy, which emphasis likewise ignores the totality of what is contained in Revelation, and the exegesis of the Revelation by the Fathers and Doctors of the Church. A faithful Catholic who is seeking truth within the context of what the Church approves will most likely find the combination of arguments from Revelation augmented by Catholic prophecy from *approved* sources highly persuasive.

5. The Age of Peace Foretold to Precede Antichrist

In the next chapter we will look at the various prophecies from *Church-approved* sources about the wondrous age of faith to precede the ultimate end times. That, and Heaven, is what we should keep our eyes of faith glued to! If it is true that we are to enter into a chastisement, *we need to be Christians of joyful calm, the type of people whom others will naturally turn to when the going gets truly rugged.* That is our job -- to sanctify the world by our example,

prayer, sacrifice and penance -- just as we promise to do every day in our morning offering.

Whether the impending conditional chastisement is the one predicted for the time of a Great King, or *whether there is more than one chastisement in the ages to come, that we cannot know*. All that the prophecies are clear on is that through a series of struggles, a Great King and a great Pope usher in a *final* era of peace. The only thing the *approved* prophecies are absolutely clear on is that one way or another, with or without a chastisement, we are headed for a wonderful era of peace. That era of peace *precedes* the very "end times." That is a message of hope! "**BE NOT AFRAID!**"

A few things appear *absolutely* clear in prophecy from Church-approved sources.

- (1) the current sinful state of mankind.
- (2) the prediction that if mankind does not go through an inner conversion that there will be a chastisement to bring mankind to conversion.
- (3) Whether man converts with or without a chastisement, *at least* one great period of peace stands between our generation and the coming of Antichrist.

With one possible exception, none of these things are part of Revelation.⁵¹² But in basics the "approved" prophecies present a message of hope -- not a message of fear of the imminent coming of Antichrist. "**BE NOT AFRAID!**" The heart and soul of all these messages is the message of Fatima;

"In the end my Immaculate Heart will triumph, and a certain period of peace will be given to the world."

Here another caution is in order. The foretold "period of peace" could be fifty or one hundred years down the road. There is no

⁵¹² That possible exception is the "age" or "time" of peace at some time between now and the Antichrist. So many Catholic commentators from the Fathers till now have "seen" such a period of peace in the *Apocalypse*, that it would be brash to state that this particular item could not be of Faith or possibly contained within Revelation. See the next section for more detail.

guarantee that the "period of peace" is "just around the corner" any more than the reign of Antichrist is. Things could just gradually get worse over the course of the next century prior to resolution of the problem. We have no way of knowing.

Did that mere thought of more of the same, and then worse for the next century just send a chill or depression through the reader's heart? If it did, then we should be aware of several natural conclusions to be drawn from that. Emotionally, doesn't any normal human being desperately want to believe that the current suffering and trials and problems of our age will be over some time in the near future? Wouldn't such an individual even subconsciously prefer the reign of Antichrist to what our age is going through? After all, Antichrist will only rule for three and one half years -- and then the suffering is over. What a tremendous emotional appeal that idea must have for all of us at the subconscious level.

To expand on a point made earlier in the book, there is also a relaxation of personal responsibility in this idea. God in his providence has provided for the arrival of Antichrist at some time in the future. Therefore, it appears there is nothing we can do about that. There is no personal responsibility. But an extended period of suffering leading up to a chastisement, that heavily indicates personal responsibility.

Our Lady of Fatima said we are all responsible for ameliorating or averting a chastisement through our own personal prayers, work, sacrifices and suffering. Belief that Antichrist is just around the corner can emotionally (but illogically) relieve our consciences of personal responsibility to perform our normal religious duties, and especially to respond to the requests of Our Lady of Fatima.

Therein lies the greatest danger and the strongest emotional appeal of the contemporary "Antichrist" scenario to be found in many *non-approved* prophecies. It can strike any of us no matter how intelligent or well-educated we might be, because when it strikes, it does so at the subconscious level. It appeals to the subconsciously dormant desire in all of us to escape personal responsibility. If we are not alert to that potential danger, that type of blow can emotionally circumvent the intellects which God has given us.

6. Private Prophecy and the Age of Peace

Most Catholics who have bought into the idea that the Parousia or Antichrist are just around the corner were lead there by certain private prophecies from some *unapproved* sources. Everyone even remotely familiar with Scripture and Tradition can see that the persecution of Antichrist must precede the Parousia. Therefore, a prophecy which alleges the Parousia is close, by definition, must allege the Antichrist is even closer. But we have seen consistent indications of a period of peace to precede Antichrist from prophecies contained in both Tradition and Scripture. We have also seen that private prophecies from many Church-approved sources (which includes canonized Saints, Blessed, and Venerable) all clearly and consistently indicate a period of peace yet to precede the rise of Antichrist.

Tradition and Scripture are part of the Deposit of Faith. Authentic private prophecy is not and can never be part of that deposit of Faith. So it is theologically difficult to go much further in comparisons than to state the obvious from reason. i.e., prophecies from (1) Tradition and Scripture, and (2) private prophecies from *approved sources*, they appear to be in agreement on this issue of a period of peace preceding Antichrist. On the other hand, that type of apparent agreement cannot be posited about a comparison of (1) Tradition and Scripture and (2) certain recent prophecies from unapproved sources which imply that Antichrist and the Parousia are just around the corner. The *only* indication that Antichrist is just around the corner, rather than the Age of Peace, comes from sources which are not approved by the Church.

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